CATALOGUE

OF THE

ARABIC AND PERSIAN MANUSCRIPTS

IN THE

LIBRARY OF THE CALCUTTA MADRASAH

BY

KAMALU 'D-DÎN AḤMAD, M.A.,

AND

'ABDU 'L-MUQTADIR

WITH AN INTRODUCTION

BY

E. DENISON ROSS, PH. D.,

PRINCIPAL, CALCUTTA MADRASAH.

PUBLISHED BY ORDER OF THE GOVERNMENT OF BENGAL.

Calcutta:

THE BENGAL SECRETARIAT BOOK DEPÔT.

1905.

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A 1

INTRODUCTION.

The present catalogue may fairly claim to mark an advance in Oriental scholarship among the Musulmans of India. As far as I am aware, it is the first catalogue *raisonné* ever prepared by Indian Muhammadans and almost the first catalogue *raisonné* of an Indian Library.(1)

In the past we have had catalogues, so called, in plenty, prepared by Indian moulavis, but these deserve no better title than that of lists or registers, and they lack precisely those details which scholars at a distance require. For it must be borne in mind that by far the greater portion of Arabic and Persian literature to this day exists only in manuscript; and that many of the most important works in both these languages are represented by only one or two copies.

Now a catalogue may serve two purposes, first and foremost, it should be a guide to the contents of a collection, and this condition is more or less fulfilled by every catalogue however summary. Secondly, it should supply Bibliographical and Historical data to scholars who cannot have access to the books themselves. Thus every good catalogue of manuscripts should add to the sum total of our knowledge of literature. It is obvious that a mere hand list does not fulfil this second purpose.

It happened that not long after my arrival in India I had the privilege of visiting, with His Excellency Lord Curzon, the Bankipore Library, founded by Khuda Baksh Khan, C.I.E., who had bequeathed it to his native town. This splendid collection of Arabic and Persian manuscripts owing to the fact

(1) The Library of the King of Oudh was in part catalogued by Dr. Sprenger but only one volume (dealing with the Persian and Urdu poets) appeared; and the Mulla Firoz Library was catalogued by Mr. Rehatsek.

that it has never been properly catalogued, is almost unknown in Europe and not nearly so well known as it deserves to be among the learned Musulmans of India. I had no difficulty in convincing so great a patron of learning as Lord Curzon of the imperative need of a good catalogue to this Library, and, at His Excellency's desire, the Government of Bengal arranged to provide funds for this purpose.

It was finally decided that two maulavis should be respectively appointed to undertake the cataloguing of the Arabic and Persian manuscripts, and that prior to their entering on their labours they should undergo a course of training for a period of six months, under myself, in European methods of cataloguing.

Funds were generously provided for the purchase of the principal European catalogues, and the two moulavis with such models before them, very quickly learnt what was required. I could devise no better course of training for these young men than the cataloguing of the small collection of Arabic and Persain manuscripts in the Madrasah Library. And it is thus that the present catalogue came into existence.

I venture to think that scholars will regard the present undertaking, in spite of its many faults and shortcomings, as highly creditable to Maulavis Kamaluddin Ahmad and Abdul Muqtadir. Though I have been through the catalogue several times myself while it was passing through the press, I have purposely made very few corrections, as I thought it best for the compilers to bear the full responsibility and share the entire credit. The type, as all readers will at once remark, leaves very much to be desired, and the misprints are, I fear, almost past counting. It is to be hoped that Government will, ere long, be in possession of better founts, for the founts are more to blame than the printers.

How this collection was originally formed, I have never been able to ascertain; but many of the bindings, bearing the

stamp of the Madrasah, date back at least sixty years. I have no doubt that the collection has from time to time been pilfered, and the wonder is that, in the absence of a proper list, any books remained at all. One of my greatest regrets is that Dr. Sprenger (Principal from 1850—1857) should have added so little to the Madrasah collection, seeing that during his stay in India he made one of the finest collections of Arabic and Persian manuscripts ever brought together by a single man. The catalogue of Arabic manuscripts in the Berlin Library contains no less than 2,052 numbers under the title of the Sprenger Collection. With efficient supervision and adequate catalogues, I see no reason why the Manuscript Libraries of India should be as well preserved and as well known as those of Europe.

The Musulmans of India need new ideals of scholarship, if the name of maulavi is to regain the respect it once enjoyed. I look forward to the day when India will boast of scholars in no way inferior to those of Europe. Too little encouragement has been given to the maulavis by European scholars resident in India. They have indeed been made use of, but more as literary hacks than as scholars, and no effort has hitherto been made to acquaint the learned with the ideals of European scholarship. The result is that learning is confined within the narrowest limits, while original research is a thing unheard of. One essential step in advance is the mastery of one or more European languages. For, until the learned Muhammadan can ascertain for himself what European scholarship is, and what European scholars have achieved, he must remain what he is at present, the master of a few famous books—complete master of them it is true, but devoid of all ambition to know others.

I wish to see a new generation of maulavis arise, who will regard the field of moslem literature as one without limits, and who will have a living and ever increasing interest in their studies. I would have them devote their best

energies to the critical editing of unpublished works, to original researches in the domain of history, and to the proper cataloguing of the many manuscript collections which, in spite of much reckless pilfering, still exist in India. The Moslems of India have everything in their favour, and notably the circumstance, that by the age at which European scholars begin to specialise, the young maulavi has already broken the back of Arabic grammar and is familar with the most famous Arabic and Persian classics.

It is encouraging to find that the study of English is becoming much more general among the Arabic students of the Bengal Madrasahs. They are beginning to realize that without English the door of the higher branches of the educational service is closed to them. It is not uncommon to find them now-a-days taking admission in the Anglo-Persain department, after passing the Higher Proficiency Arabic Examination. It is to such men that we must look for the realization of the ideals to which I allude. Without a knowledge of English they can never know what true scholarship is. For those engaged in catalogue work, a bowing acquaintance at least with French and German is absolutely essential, and it is my experience that those who know English find little difficuly in learning enough French and German to enable them to consult catalogues in these languages.

Of the most interesting manuscripts in the present collection, I would call special attention to the following :—

The newly discovered Arabic History of Gujarat, p. 45.
A rare History of Medina called Bahjat un-Nufús, p. 44.
An old commentary on the Ḥamása, p. 48.

A hitherto unknown commentary on the *Uṣúl-ush-Shāshi*, p. 9.

E. Denison Ross.

The 26th April 1905.

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[References are to the pages in the catalogue. The asterisk mark (*) means 'incidentally mentioned.']

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ARABIC MANUSCRIPTS.

COMMENTARIES ON THE QUR'ÁN.

No. I.

Folios 857. Lines 27. Size $9\frac{1}{4} \times 4\frac{1}{2}$.

الكشاف *

Al-Kashsháf the well-known Tafsír, or commentary of the Qur'án by ابوالقاسم محمد بن عمر الزمخشري , Abu'l-Qásim Muḥammad bin 'Umar az-Zamakhsharí. Born 467 (1074) died 538 (1143).

Al-Kashsháf was composed in 528 A. H. The greatest authority as Tafsír, it particulary deals with the philological and grammatical aspects of the Qur'án. The author is an expounder of the Mu'tazila doctrines, see Brock. I, 289, and Ar. Cat. Br. M. 62, 63.

The MS. is divided into 4 parts:—

Part I. Al-Fátiḥa (F 1b) to Al-An'ám (F 243a).
Part II. Al-A'ráf (F 243) to Al-Kahf (F 419a).
Part III. Maryam (F 420b) to Aṣ-Ṣáffát (F 625a).
Part IV. Ṣád (F 626b) to An-Nás (F 857a).

FF 419b, 420a, 625b, 626a and 857b are blank.

FF 1b, 2a, and the commencing pages of each part are beautifully decorated. In Parts I and II the text of the Qur'án is in the body of the MS. in black ink overlined red, in III in the margin in red ink, and in IV again in the body of the MS. in red ink.

The colophon gives the date in these words:—

مكتوب من المنقول عنه سنة ١١٠٧ مقدسه هجريه *

Dated 1107 A. H. Elegant Naskh in a learned hand. Good paper.

Begins:— الحمد لله الذي انزل القران كلاما مؤلفا منظما

No. II.

Folios 182. Lines 28. Size $9 \times 5\frac{1}{2}$.

THE SAME.

Containing only the 2nd quarter from الاعراف Al-A'ráf to الكهف Al-Kahf.

Colophon:—

تم السفر الثاني من الكاشف لحقايق التنزيل بحمدالله و منّه و كرمه

Not dated. 18th century. Written in bad naskh.

No. III.

Folios 515. Lines 25. Size $8\frac{1}{2} \times 4\frac{1}{4}$.

جامع الجوامع *

Tafsír Jámi'ul-Jawámi'. A Shí'a commentary on the Qur'án by (رياض الدين) ابو علي الفضل بن الحسن الفضل الطبرسي Riyáḍuddín Abû 'Alí al-Faḍl bin al-Ḥasan al-Faḍl aṭ-Ṭabarsí, died 548 (1153).

The author who belonged to the Imámiyya sect tells us in the Introduction that after he completed his two works مجمع البيان Majma'ul-bayán a larger commentary on the Qur'án, and الكافي الشافي Al-Káfi ashsháfi an exposition of Al-Kashsháf, his son Abû Naṣr al-Ḥasan requested him to write another smaller Tafsír which would include the contents of both his former works, in a condensed form; and it was on this request that he undertook to write the present work. *cf.* Brock. I, 405.

The work is divided into two parts. Part I ends on F 244b. On F245b Part II begins with سورة مريم Sûra Maryam.

The MS. ends on F415a with a colophon which gives the date of composition as 542 A. H.

Begins:—

الحمد لله الذي اكرمنا بكتابه الكريم و منّ علينا بالسبع المثاني والقران العظيم *

Copied at Hyderabad, dated 6th Muḥarram ul-Ḥarám 1058.

Neat nasta'líq, the text of the Qur'án being in fair naskh.

This work has been repeatedly printed.

No. IV.

Folios 584. Lines 25. Size $8\frac{1}{2} \times 4\frac{1}{2}$.

انوارالتنزيل و اسرارالتاويل المعروف بتفسير البيضاوي *

Anwár-ut-Tanzíl wa Asrár ut-Tá'wíl, better known as Tafsír ul-Bayḍáwí. The famous commentary on the Qur'án by—

ناصرالدين ابو سعيد عبدالله بن عمر البيضاوي Náşir ud-Dín Abû Sa'íd 'Abdulláh bin 'Umar al-Bayḍâwî, died 685 or according to others 692, A. H.

The text of the Qur'án is in red ink. F1b where the Tafsír begins is decorated. Gold-ruled border lines are given throughout.

Begins :— الحمد للّه الذي نزل الفرقان على عبده ليكون العالمين نذيرا
Not dated. 17th century. Written in elegant naskh.

No. V.

Folios 546. Lines 19. Size 7¾ × 4.

THE SAME.

Only the 1st half. From beginning to Chapter entitled الكهف Al-Kahf (inclusive). F1b where the MS. begins is decorated. The colophon is very curious.

و قد وقع الفراغ من تسويد النصف الاول من التفسير المنسوب الى القاضي البيضاوي تغمد الله بغفرانه و اسكنه بحبوحة جنانه في شهر " ذي الحجه " (?) الربيع الاول سنه ۴۰۳ *

The date given 403 A. H. is absurd, being about 3 centuries before the death of Al-Bayḍáwí. The MS. is apparently of the 17th century A. D. Written in neat elegant naskh.

No. VI.

Folios 218 Lines 31. Size 6¼ × 6.

THE SAME.

Only up to chapter entitled بني اسرائيل Bani Isrá'íl, with notes in the marginal space written in a recent Ním-shikasta, only up to F24. The text begins on F2b. F1a contains a quotation from the sayings of 'Abdulláh bin 'Uluwwí, advising disengagement from wordly affairs. F1b is blank. F2a contains the title and the author's name in big characters, which gives the Kunya or surname ابوالخير Abû-l-Khayr instead of Abû Sa'íd to Al-Bayḍáwí. Written in good naskh on thick paper. Not dated. 17th century.

No. VII.

Folios 374. Lines 25. Size $8\frac{1}{4} + 3\frac{3}{4}$.

THE SAME.

Only up to chapter entitled الكهف Al-Kahf, and only a few lines of the commentary on chapter مريم Maryam, with marginal notes. Between FF263-264 is a small leaflet containing notes.

F205a is blank. On F205b begins chapter al-A'ráf with a new beginning.

Not dated. 18th century. Written in Nasta'líq. The text of the Qur'án being in Naskh. Slightly worm-eaten.

No. VIII.

Folios 323. Lines 23. Size $8\frac{1}{4} \times 4\frac{1}{2}$.

THE SAME.

The second half only. From chapter الكهف Al-Kahf to the end. Written in fair naskh on good modern paper, the text of the Qur'án being in red ink. Not dated. 19th century.

No. IX.

Folios 643. Lines 35. Size $9\frac{1}{2} \times 5$.

حاشية على تفسير البيضاوي *

A commentary on Anwáru't-Tanzíl of Al-Bayḍáwí, in two volumes.

No. IXA.

Vol. I: FF9—317 from the middle of الانبياء to the middle of زمر .

No. IXB.

Vol. II: FF318—643 from the middle of زمر to the middle of الفلق which is the last chapter but one Chapter of the Qur'án.

The MS. is thus defective, both at the beginning and the end, and two volumes together only comprise the second-half of the entire commentary.

سورة الحج begins F26a —

بسم الله الرحمن الرحيم قوله مكية اختلف فيها فقيل انها مكية
و قيل انها مدنية و قيل مختلطة بعضها مكي وبعضها مدني .... قوله وهي
ثمان و سبعون آية قال الداني و قيل خمس و قيل ست و قيل سبع
سورة الفلق مختلف فيها والصحيح انها مدنية لان سبب نزولها سورة فلق
سحر لبيد كما سيأتي الخ

On the margin names of authors and books are written against any statement mentioned in the body of the text. Of these names, يعقوب پاشا و حسن شبلي و سنان افندي و بهلوان show that the author must be some recent Indian author, not improbably السيالكوتي عبد الحكيم. Not dated. 17th century. Written in a fair naskh, possibly autograph.

No. X.

Folios 338. Lines 29 Size $8\frac{1}{2} \times 4\frac{1}{2}$.

غرايب القرآن و رغايب الفرقان المجلد الثالث *

Ġará'ibul-Qur'án wa Raġá'ibul-Furqán, vol III, incomplete at beginning and end, by نظام الدين حسن بن محمد بن حسين القمي النيشابوري Niẓámud-Dín Ḥasan bin Muḥammad bin Ḥusayn Al Qummí an-Níshábúrí composed in 728 A. H. For a full description of the work see Ḥáji Khalfa under غرايب القرآن Ġará'ibul-Qur'án. Brockelman has apparently confused the author with some other writer. See Brock, I pp. 191, 305, and 511.

In the Teheran lithograph, vol. III begins with chapter الحج Al-Ḥajj. The Tafsír ends on Folio 337 after which begins the epilogue in which the author tells us that he based his commentary chiefly on الكشاف Al-Kashsháf and At-Tafsír al-Kabír. Then he gives a list of authorities quoted in the present work.

Some folios at the beginning are considerably damaged. Written in neat naskh. Not dated. 17th century.

The original Tafsír commences thus:—

الى الله الكريم ارغب في ابداع غرايب القرآن .... حين اتفق فاقول
الحمد لله الذي جعلنا ممن شرح صدره للاسلام *

TRADITIONS.

No. XI.

Folios 651. Lines 13. Size 8 × 4½, of the full page 13½ × 8¼.

صحيح البخاري *

Sahîh al-Bukhârî, the well-known and most authentic collection of traditional precepts of Muhammad by ابو عبدالله محمد بن اسمعيل البخاري Abû 'Abdulláh Muhammad bin Ismá'îl al-Bukhárî b. 194 d. 256 A. H. (810-870 A.D.) To every tradition the names of its successive narrators are attached. For an account of the author and his famous collection see Brockelman I, 156 and Hájî Khalfa, under—جامع الصحيح البخاري II, 512.

F1 missing. FF 2—11, recently added, contain a list of contents. FF 12 and 13 contain an introduction by some commentator of Al-Bukhárî, dealing with اصول الحديث the principles of collecting traditions. On F14b begins the text, the usual episode of praise to God and the prophet being omitted.

باب كيف كان بدوالوحي الى رسول الله صلّى الله عليه و سلّم *

Profuse notes are quoted on the margin and interleaved folios of varying sizes, chiefly from the commentary to Al-Bukhârî by Kirmânî and فتح الباري Fathul-Bârî by عسقلاني Asqalânî.

The MS. is in a very damaged and tattered state.

Not dated. 18th century. Written in good naskh.

No. XII.

Folios 675. Lines 15. Size 6¼ × 3.

THE SAME.

Only the الثلث الاول or the 1st of the 3 parts.

On F 1b begins the text.

الحمد لله الذي هدانا لهذا و ماكنا لنهتدي *

Dated 1095 A. H. Written in naskh, within ruled border.

No. XIII.

Folios 228. Lines 27. Size $8\frac{1}{4} \times 5$.

كتاب الكافي في علم الدين *

Kitábu'l-Káfî fi 'ilmi'd-dîn, a Shî'a collection of traditions, by محمد يعقوب بن اسحق الكليني Muḥammad Ya'qûb bin Isḥáq al-Kulînî, d 328 (939). *See* Brock. I 189.

The MS. is divided into 4 books.

1. كتاب العقل و الجهل 2. كتاب التوحيد 3. كتاب الحجة
4. كتاب لا يمان و الكفر.

See Rieu. Supp. No. 152, where it is stated that the original work had 30 such books; also see Berlin Cat. No. 1855. The title of the MS. is given on F 37*a* as كتاب التوحيد and also at the end of the MS.

Dated, the 9th Rajab, 1093. Written in a small elegant naskh. Scribe: Ja'far bin Aḥmad Sultánpûrî al-Buhránî.

Begins:—

الحمد لله المحمود لنعمته المعبود لقدرته المطاع في سلطانه المرهوب لجلاله *

No. XIV.

Folios 428. Lines 18—23. Size 7×4.

مشكوة المصابيح *

Mishkát 'ul-Maṣábîḥ, a very popular collection of traditional sayings of Muhammad by ولي الدين ابو عبدالله الخطيب التبريزي Waliy ud-Dîn Abû 'Abdillâh al-Khaṭîb at-Tabrîzî.

The method followed in this collection is the same as that adopted by حسين بن مسعود الفراء البغوي Husayn bin Mas'ûd al-Farrá' al-Bagawî, d. 516 A. H. *cf.* Ḥâjî Khalfa V 567, also Brock. II 195, and Ar. Cat. Br. M. 721.

FF 1–6, 300—303, 375—377, 384—428 are replaced recently, hand and paper varying. Notes are written on the margin, except on recently added folios.

The authors tell us in the epilogue that the collection was completed on the last day of Ramadan, 737 AH.

Begins on F 1b—

الحمدلله و نحمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا

Not dated. Probably 17th century. Written in Naskh the recent additions being in Nasta'liq.

This work has been frequently lithographed in India.

No. XV.

Folios 326. Lines 25. Size 8¾ × 5.

THE SAME.

Folios much dislocated, especially at the beginning and the end. Folio 2 bound inversely; considerably worm-eaten.

Not dated. Probably early 18th century. Written in Naskh with notes on the margin.

These two MSS. bear the signature of J. H. Harrington who purchased them for the Madrasa Library.

No. XVI.

Folios 212 Lines 29. Size 8½ × 4½.

جمع الوسائل *

Jam'ul-Wasá'il, a commentary on شمائل النبي Shamá'il un-Nabî by ابوعيسى محمد بن عيسى الترمذي Abû 'Îsá Muhammad bin 'Îsa at-Tirmidî d. 279 (892). (cf Brock I 161), a collection of traditions dealing with the person of the Prophet.

Commentator :—

نورالدين علي بن سلطان محمد الهروي المعروف بملا علي القاري Nûr'ud-Dîn 'Alî bin Sultán Muhammad al Harawî, better known as Mullá 'Alî al Qárî, died 1014 (1605). According to Hájî khalfa 1016 A. H.

The MS. begins with commentary on بسم الله B'ism'illáh, without the Introduction. The commentary was completed on the 15th Sha'bán, 1008, at Mecca.

About 10 lines in end, in continuation, is a quotation from (كافيجي) Káfîjî's commentary on Al-Kashsháf, discussing the derivation and etymology of the word ذو zû.

Not dated. Perhaps autograph.

Written in elegant Naskh.

Begins:— بســم الله ... اي باستعانة اسم معبود بالحق

The original work begins:— الحمد لله الذي خلق الخلق والخلايق see Ḥájî Khalfa IV 70.

PRINCIPLES OF JURISPRUDENCE.

No. XVII.

Folios 212. Lines 3—11. Size 5 × 3.

اصول الشاشي *

'Uṣûl'ush-shâshî, a text on principles of Muḥammadan Law, by نظام الدين اسحق بن ابراهيم الشاشي السمرقندي Niẓam'uddîn Isḥáq bin Ibráhîm ash Sháshî as-Samarqandî, d 325 (937) cf. Brock. I. 174.

The first 6 folios of the original MS. are lost and have been recently replaced by 4 folios. F 9 is missing.

Ḥájî Khalfa gives the title of this book as كتاب الخمسين Kitáb'ul-Khamsîn or "the Book of Fifty." He says the author being 50 years old at the time of composition, the treatise was thus named by himself.

Written in Naskh on rough paper with notes on the margin. Not dated. 18th century.

Begins:— الحمد لله الذي اعلى منزلة المومنين بكريم خطابه

No. XVIII.

Folios 103. Lines 21. Size 8 × 4½.

فصول الحواشي لاصول الشاشي *

Fuṣûl'ul-ḥawáshi li'Uṣûl'ish-Sháshî. A commentary on Usûl-ash-sháshî, above. The author has not been identified. He tells us in the Introduction that the commentary was written at the request of his friends.

Between FF. 40, 41 and 69, 70 leaflets are inserted containing notes quoted from Mullá Jîwan's commentary on Al-Manár.

Ḥáji Khalfa mentions only one commentary of the text of Sháshî by محمد بن الحسن الخوارزمي الفارابي Muḥammad bin al Ḥasan al Khwárazmî al Fárábî (V 81), the opening sentence whereof does not coincide with that of the present MS., while Brock. seems to

know none (I 174). It is, however, strange that the oldest text on principles of Hanifite Jurisprudence should have been neglected by the commentators.

The MS. bears the signature of J. H. Harrington, who mistook it for فصول استروشني Fuṣûl Ustrushaní, composed in 625 A. H. by محمد بن محمود Muḥammad bin Maḥmûd. See Brock. I. 380.

Not dated. 18th century. Written in Nasta'líq, the first 8 folios are, however, in naskh. Scribe: Muḥammad Salîm.

Begins:— الحمد لله على سوابغ نعمائه المتواترة في كل زمان

No. XIX.

Folios 127. FF 1—79, in bad naskh, lines 5, size 5 × 3½.
FF 80—127, in Nasta'líq, lines 7, size 7 × 3½.

اصول الحسامي *

'Uṣûlul-Husámí, a difficult concise text on principles of Hanifite Jurisprudence by حسام الدين محمد بن محمد عمر الاخسيكثي Ḥusám'ud-Dîn Muḥammad bin Muḥammad 'Umar al Akhsíkatí, d. 644 (1246) The text has numerous commentaries; see Brock. I 381, and Ar. Cat Br. M. 118. The title of the text has been variously given :—
المنتخب في اصول المذهب Al Muntakhab fi'Uṣûlil-Madhab (Ḥâjî Khalfa See VI 163). كتاب المنتخب في اصول الدين Kitáb'ul Muntakhab fi Uṣûl id-Dîn (Brock. I 381) المنتخب في اصول الشرع Al Muntakhab fí Uṣûl ish-Shar', Ar. Cat. Br.M. 118. Profuse notes are written on the margin.

Not dated. 18th century. Slightly worm-eaten.

Begins:—

اما بعد حمدالله على نواله والصلوة على رسوله محمد و آله

No. XX.

Folio 244. Lines 21. Size 5 × 8.

التوضيح في حل غوامض التنقيح *

At-Tawḍîḥ fî ḥalli Gawámiḍ it-Tanqîḥ, a very popular commentary on Tanqíḥ ul-Uṣûl, a text on the principles of Hanifite law, both the commentary and the text being by the same author, —

عبيدالله بن مسعود بن تاج الشريعة *

'Ubayd'ulláh bin Mas'úd bin Táj ush-Sharí'a, d. 747 (1346). The author tells us in the preface that the work was dedicated to King Ġiyaṣ ud-Dín.

For other works of the author, and commentaries on التوضيح al-Tawḍîh, See Brock. II. 214, and Ḥájî Khalfa II. 443.

The marginal space contains notes from تلويح Talwîḥ and other commentaries.

The text and the commentary are respectively indicated by letters م and ش.

Dated, 4th Rajab 991 A. H. Written in small elegant naskh The work has been printed in India.

The commentary begins:—حامداً لله تعالى اوّلا وثانيا

The text begins: اليه يصعد الكلم الطيب

No. XXI.

Folios 391. Lines 20. Size $8\frac{1}{2} \times 3\frac{3}{4}$.

التلويح في كشف حقايق التنقيح *

At-Talwîḥ fî kashfi Ḥaqá'iqit-Tanqî, a commentary on التوضيح At-Tawḍîḥ, above, by سعدالدين مسعود بن عمر التفتازاني Sa'd ud-Dín Mas'úd ibn 'Omar at-Taftázání born 722 (1322) died 791 (1389); composed Ḍil-Qa'da 758, (Nov. 1357); *cf.* Brock. III 216, and Hájî Khalfa III 444.

The MS. is written in several hands; ff. 1—144, 181—197, in rough naskh, probably belong to early 18th century, while the rest is in modern Indian Nasta'lîq. Moderately worm-eaten.

Begins:— الحمد لله الذي احكم بكتابه اصول الشريعة الغرّاء

The work has been lithographed in India.

No. XXII.

Folios 477. Lines 19-18. Size 8 × 4.

THE SAME.

FF. 8 and 9 replace one missing folio of the original MS. Not dated. 18th century. Written in an elegant Nasta'lîq.

At the end, 4 folios belonging to المطول Al-Moṭawwal, by the same author, have been bound in.

No. XXIII.

Folios 200. Lines 12. Size 6½ × 3¼.

* حاشيه على التلويح *

Háshiya 'ala-t-Talwíh.

A commentary on التلويح At-Talwîh, otherwise known as احسن التوضيح Ahsan ut-Tawḍíh. By Shaykh-ul-Islám Sayfud-dîn known as حفيد التفتازاني *i.e.*, grandson of Mulla Sa'dud Dín Mas'úd ibn Omar Taftázáni. He was Shaykhul Islám of Khorasan for nearly thirty years. In 916 A. H. Sultan Ḥosayn removed him from his office and he died in the same year. See Abdul Ḥayy's Ta'líqátus-Saniyyah page 55.

Not dated. 18th century. Written in fair Ta'líq

Begins, without any introduction, or the usual episode of praise to God and the Prophet.

قوله احكم كتابة اصول الشريعة الغراء آه هذه العبارة الوثيقة

No. XXIV.

Folios 266. Lines 21. Size 7¼ × 4½.

* النقود والردود *

* (المجلد الاول) *

An-Nuqûd war-rudûd, (volume I only).

A commentary by Muḥammad Yûsuf Al-Kirmání محمد يوسف الكرماني d 786 A. H., on مختصر الاصول Mukhtaṣar ul-Usûl by ابن حاجب Ibn Ḥájib, which is an abridgment of منتهى السؤال و الامل في علمي الاصول و الجدل Muntahás-su'úd wal-amal fi 'ilmayil-Uṣûli wal-jadal. This commentary is a refutation of seven other great commentaries of the text, in defence of the one by the author's own teacher عضدالدين الايجي 'Aḍud'ud-Dîn al-'Îjî. See Ḥâjî Khalfa VI 172, where he gives the title as النقول والردود an-Nuqûl wa'r-rudûd. This commentary is unknown to Brock. See I 306.

The author tells us in the introduction that he referred to the seven great commentators by the name by which they are generally known, and to others by the expressions قيل (*i.e.*, "it is said") or بعض من الشارحين (*i.e.*, "some of the commentators"),

One folio at the beginning is wanting. Folio 12*a* (more than half) and Folio 12*b* are blank, without causing any gap. Dated, the 20th Muharram, 1100 A.H. Written in nasta'lîq.
Scribe: میرلطف الله Mîr Lutfu'lláh.

After the preface the commentary begins:—

قال الشیخ جمال الدین ابو عمر بن الحاجب رفعه الله الی غایة المراتب

بسم الله الرحمن الرحیم الحمد لله رب العالمین و صلی الله علی سیدنا

محمد و آله وسلم تسلیما اما بعد فانی لما رأیت قصور الهمم عن الاکثار

و میلها الی الایجاز و الاختصار و هما مقداران فان الا و بالاختصار حذق فی اللفظ علیه دلیل الخ

No. XXV.

Folios 142. Lines 17. Size 6¾ × 3.

* دائر الوصول الی علم الاصول (شرح المنار) *

Dá'ir'ul-Wuṣûl ilá 'ilmil-Uṣûl, a commentary by ابو عبدالله محمد بن مبارک شاه بن محمد الهروی Abû 'Abdillah Muhammad bin Mubárak Sháh bin Muhammad al-Harawî, on المنار al-Manár of حافظ الدین ابو البرکات عبدالله بن احمد النسفي Háfiẓ ud-Dîn abûl-Barakát 'Abdulláh bin Aḥmad an-Nasafî d 710 (1310). The commentator tells us in the introduction that the present commentary is an abridgment of his larger commentary on the same text titled مدار الفحول Madár ul-Fuḥûl. *See* also Ḥájí Khalfa VI 125, Brock. II 196. The commentary has been printed in Calcutta.

Dated, the 2nd Dul-Ḥajj, 1209 (*sic*). Written in nasta'líq. Scribe: Niẓám'ud-Dín Ṣiddíq.

Begins:—

الحمد لله الذي سقی لاصول المستنبطین من کوثر فرائب الفهوم ماء الخ

No. XXVI.

Folios 125. Lines 17. Size 7¼ × 4.

تحريرالدائر *

Taḥrírud-dá'ir, a commentary on دائرالاصول Dá'iru al-Uṣûl, by محمد نور عالم بن محمد تاج Muḥammad Nûr 'Alam bin Muḥammad Táj, evidently an Indian writer of recent years.
Not dated. 19th century. Written in Nasta'líq.
Scribe: محمد رفيع القدر Muḥammad Rafí'ul-Qadr.

Begins:— الحمد لله الذي لااله الا هو على الوضع و الامكان

No. XXVII.

Folios 169. Lines 11. Size 8½ × 3½.

المسلم *

Al-Musallam, a text on principles of jurisprudence, very popular in India, by محب الله بن عبدالشكور البهاري Muḥibulláh bin 'Abdush-Shakûr al-Bihári, d. 1119 (1708).

The author gives the date of composition, in the introduction, in a chronogram. ثم الهمني مالك الملكوت ان تاريخه "مسلم الثبوت"

The words مسلم الثبوت Musallamus—Subût = 1109 A. H. (1697 A.D.) See Brock. II 421. Notes of the author himself are written on the margin.
Dated the 10th Ḍa-Ḥajj, 1229. Written in a fair nastá'líq.
Scribe: وجيه الدين Wajíh'ud-Dín.

Begins:— الحمد لله الذي نزل الايات و ارسل البينات

MUHAMMADAN LAW (FIQH).

No. XXVIII.

Folios 442. Lines 15-17. Size 6½ × 3½.

الهداية *

Al-Hidáya, Books III and IV, the most prevalent and authentic work on Hanifite Jurisprudence. It is the commentary on — بداية المبتدي, Bidáyatul-Mubtadí, both the text and the commentary being by the same author. برهان الدين علي بن ابي بكر المرغيناني

Burhán'ud-Dîn 'Alî bin Abî Bakr al-Margînânî, d. 593 (1197). See Brock. I 376, also Hájî Khalfa, VI 479.

The contents of F 52b are wrong and consequently penned through. FF 241 and 244a are blank.

Bk III begins with كتاب البيوع

Bk IV ditto كتاب الشفعة (F 244b)

Dated, the 4th Sha'bán 1219. Written in Nasta'liq, by Abdul Wáhid, for Mawlawî Shaykh Mu'in'ud-Dîn, son of Shaykh Muhammad Najîb, inhabitant of Ja'farpûr.

No. XXIX.

Folios 611. Lines 27. Size $7\frac{1}{4} \times 4$.

حاشية على الهداية *

A commentary on الهداية al-Hidáya. The MS. being defective at the beginning, the author could not be ascertained.

The colophon, تمت الكتاب الهدية , shows that the title is الهدية Al-Hadyá.

Begins abruptly:

غاية استصغار لنفسه و نهاية تعظيم النبي صلي الله عليه وسلم قوله الى سبيل الحق هادين صفة انبياء وكذا قوله داعين صفة علماء لا حال اذ النكرة اذا جعلت ذا حال وجب تقديم الحال عليها و اخلفهم علماء اي جعل العلماء خلفاء الانبياء الى صدن سنتهم *

FF262 b and 263a are blank.

F263b كتاب البيع begins

ما خوذ من مدالباع سمي بيعا لان كل من المتعاقدين بعد البيع يمد باعه الى صاحبه وهو عبارة عن مبادلة المال بالمال بالتراضي

Ends و يكبت بشبهة تكون بالنظر الى البيان اعتبارا بحق العبد ترجه العكس قدمنا و لرفع الاصالة لم يجر العلم باعادته تاما و اختم الكلام ه تمت الكتاب الهدية *

Probably the commentary is by مولوي آلهداد الجونپوري Mawlwî Ilahdad al-Jawnpûrî. See سبحة المرجان في اثار هندوستان

No. XXX.

Folios 370. Lines 7. Size $6\frac{3}{4} \times 3\frac{1}{4}$.

كنز الدقائق *

Kanzud-daqá'iq, a text on Hanifite Jurisprudence, by حافظ الدين ابو البركات عبدالله بن احمد النسفي Háfiz ud-Dîn abûl-Barakát

'Abdilláh bin Aḥmad an-Nasafí, d. 710 (1310). The text has numerous commentaries, *cf* Brock. II 196, and Ḥájí Khalfa V 249.

FF 2, 364-370 are replaced recently.

Not dated. Early 18th century. Written in naskh, with notes on the margin.

Begins:— الحمد لله الذي اعز العلم في الاعصار

No. XXXI.

Folios 246. Lines 8. Size 6 × 3.

THE SAME.

FF 117, 118, 237—240 are blank, but the text is complete Not dated. 18th century. Written in modern nastá'líq, by Ḥamíd ud-Dîn, son of Khundkár Hilálud-Dîn.

No. XXXII.

Folios 227. Lines 9. Size 6½ × 3½.

THE SAME.

The last 4 folios contain only 5 lines.

The following quartain in conclusion, containing chronogram. gives the date of MS. and scribe's name, Mu'izz ud-Dîn.

نسخهٔ کنزالدقایق چون معزالدین نوشت
تا بماند یادگارے اندرین عالم مدام
کرد مسعود از پی تاریخ اتمامش سوال
گفتمش ."کنز دقایق یوم نیکو شد تمام"

The words within commas=1219, A.H.

Written in fair naskh.

No. XXXIII.

Folios 220. Lines 17. Size 6¾ × 3¾.

شرح الوقاية *

Sharh ul-Wiqáyah, a very popular work on jurisprudence of the Hanifites, by the author of التوضيح في حل غوامض التنقيح mentioned above. The work is a commentary on وقاية الرواية في مسائل الهداية *cf*. Brock. I 376.

FF 1 and 2, recently added, contain a table of contents. F4 is misplaced before F3.

Beginning on F4b, Sharḥ ul-Wiqáyah ends on F217a.

Dated, the 17th Ṣafar, 1120 A.H. Written in small rough nasta'líq, the text and commentary being indicated by letters م and ش .

Scribe: Sayfud-Dín, son of Badr ud-Dín.

FF 217b—220b contain, diagonally written, a pamphlet, in Persian on فرايض or the Law of Inheritance by يعقوب بن عثمان الجرحي Ya'qúb bin Usmán al-Jarḥí.

In the end, one folio of الاشباه والنظائر Al-ashbáh wan-Naẓá'ir has been bound along with the MS., through the negligence of the binder.

Sharḥ ul-Wiqáyah begins:—

الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد و آله و اصحابه اجمعين

The pamphlet begins:—

الحمد لله الذي له السموات و الارض و هو على كل شي قدير *

No. XXXIV.

Folios 225. Lines 21. Size 8½ × 4½.

THE SAME.

Dated the 3rd year of the reign of Bahádur Sháh, *i.e.* 1120 A.H. Written in fair nasta'líq, the text of Wiqáyaht-ar-riwáyah being in naskh.

Scribe: Muḥibbu'lláh, son of Kamálu'lláh.

No. XXXV.

Folios 438. Lines 15. Size 6 × 3.

THE SAME.

F7 is misplaced before F6. Many folios have been cut on the top or otherwise damaged, and the lines thus made defective, have been completed on pieces of paper pasted over recently. Begins on F2b, ends on 437. Profuse notes are written on the margin.

FF 437b and 438a contain a quotation from the writings of Kamál Bádsháhzáda, describing the seven stages of فقها or men versed in Muhammadan Law.

Dated, the 27th Rajab, 1134; at Sháh Jahánábád (Delhi), in the reign of Muḥammad Shah. Written in naskh.

No. XXXVI.

Folios 367. Lines 20-21. Size 6¼ × 3¼ (not uniform).

* ذخيرة العقبى *

Dakhîratu'l-'uqbá, a commentary on Sharḥ ul-Wiqáyah above, by يوسف بن جنيد المعروف باخي چلپي التقاتي . Yûsuf bin Junayd better known as Akhî Chalpî 'al-Tuqátî, d. 904 (1499). *cf* Brock. II, 227, also Ḥájî Khalfa VI, 460. Date of composition 891 A.H.

F8 is misplaced between FF1 and 2. FF1—3 recently added in modern paper.

Dated, 17th Sha'ban, 1143A.H. FF4—11, 30—39, 41—50 are written in small elegant naskh, the rest being in varieties of nasta'líq

Begins: الحمد لله الذي شرح صدر الشريعة الغراء

No. XXXVII.

Folios 379. Lines 29. Size 8¼ × 5.

* فتاوى بزازية *

Fatáwá Bazzázîyyah, a work on Hanifite Jurisprudence by حافظ الدين محمد بن محمد البزازي الكردري , Ḥáfiẓud Dîn Muḥammad bin Muḥammad al-Bazzázî al-Kardarî, d. 827 (1424). See Brock. II 225, and Ḥájî Khalfa II 49. Printed in Kazan 1308 A. H.

Dated, the 27th Rabî I, 1084, or the 10th year of Aurangzîb's reign. Written in naskh. Scribe: Muḥammad Afḍal, son of Shaykh Raḥmatullah.

Begins: حمد لمن دعى الى دار السلام بمحمد عليه افضل الصلوة والسلام

The MS. bears the signature of J. H. Harrington who purchased it for the Madrasa Library.

No. XXXVIII.

Folios 331. Lines 31. Size 8½ × 5.

* درر الحكام في شرح غرر الاحكام *

Duraru'l-Ḥukkám, a commentary on Guraru'l-Aḥkám, a work on Hanifite Jurisprudence, both by the same author,—

محمد بن فرامرز بن علي ملا خسرو Muḥammad bin Farámurz bin 'Alí Mullá Khusraw, d. 885 (1480). For a full account of the work, see Ḥâjî Khalfa IV 312; also Brock. II 226.

The manuscript is incomplete; at the beginning one folio is wanting, and it ends where the chapter on رمايا الذى begins.

A table of contents has been added in the end in a very recent hand.

The text is given in red, while the commentary is in black ink. The black has eaten into the paper in many places.

Not dated. 18th century. Written in naskh. After the introduction the commentary begins thus:

بســم الله الرحمن الرحيم الباء للملابسة والظرف مستقر حال من ضمير ابتدأ الكتاب الخ

No. XXXIX.

FF197. Lines 17. Size 8 × 4.

الاشباه و النّظائر *

Al-ashbáh wa'n-Nazá'ir, a treatise on Hanifite Jurisprudence, by زين العابدين بن ابراهيم المعروف بابن نُجيم Zaynu'l-'Ábidîn bin Ibráhîm better known as Ibn Nujaym; d 970 (1563). Composed, 969 A. H. The author tells us in the introduction that the present work was written with the object of supplying the want of a proper work for Hanifites, on the lines of the work bearing the same title by Táju'd-Dîn as-Sabkî. d. 771 (1370). (*vide* Brock. II, 90.) The work is divided into 7 فنون or sections; See Ḥâjî Khalfa I, 309, also Brock. II, 310.

The manuscript is incomplete. Part V begins on F 194a bottom.

Ends:—

فى الوكالة الحيلة في جواز شراء الوكيل بالمعين لنفسه ان يشتريه بخلاف جنس ما امر به او باكثر ممّا امر او يصرح بالشراء لنفسه

Not dated. 19th century. Written in a fair nasta'lîq.

Begins:

الحمد لله على ما انعم و صلى الله تعالى على سيدنا محمد و سلم

No. XL.

Folios 192. Lines 19. Size 6½ × 3¾.

فتاوى ابراهيم شاهي *

Fatáwá 'Ibráhîm Sháhî, a collection of opinions and decisions of particular law-cases by احمد بن محمد الملقب بنظام الجيلاني Aḥmad bin

Muḥammad known as Niẓám al-Jílání, dedicated to Ibráhîm 'Adil Shah, King of Bîjápur, reigned 1535—58 A. D.

The work is unknown to Brockelman. The Rámpur Library possesses two copies of the work.

The manuscript is only the 2nd vol.; beginning with كتاب النكاح it ends with كتاب الخنثي

The manuscript is defective at the beginning; 4 folios missing. FF5—8 are cut at the top, 2 lines disappearing. Dated, the 17th Ramaḍán, 1216. Written in a small nasta'lîq. Scribe: Muḥibbu'd-Dîn of Anwárpûr.

No. XLI.

Folios 331. Lines 19. Size 7 × 3¼.

* فتاوي حمادية *

Fatáwa Ḥamádiyah, a collection of particular instances of Muhammadan Law by ابوالفتح ركن بن حسام المفتي الناكوري Abu'l Fatḥ Rukn bin Ḥisám al-Muftî an-Nákûrî.

The author tells us in the introduction that when he came to Nahrwála, a city in Gujrat, he entered the assembly of—حماد الدين احمد بن قاضي اكرم Ḥamádu'd-Dîn Aḥmad bin Qáḍî Akram, who was قاضي القضاة or Chief Justice. He conferred on the author and his son, Mawláná Dá'úd, the duties of Legal Remembrancer, which led to the present compilation by their joint effort. In this work they have collected all the authentic and reliable opinions of فقها (the learned in law) with regard to particular cases, such as were the voice of the majority.

Then he gives a long list of books, wherefrom he has taken his materials, and which he has used as authorities. In Fatâwâ 'Alamgîrî this work is very frequently cited as an authority. The work was, therefore, probably composed about 1000 A. H.

Curiously enough the work as well as the author are totally unknown to Brockelmann.

The work was lithographed by the Asiatic Society in the year 1825.

The last folio has been replaced recently. Not dated.
18th century. Written in Naskh with scanty notes on the margin.

Begins الحمدلله الذي نور قلوب الموحدين بنور التوحيد والايمان

No. XLII, A, B, and C.

Lines 27 or 29. Size 9 × 5¼.

فتاوى عالمگیری *

Fatáwá 'Âlamgîrî, an exhaustive collection of opinions regarding particular instances of Muhammadan Law, composed by a commission presided over by Shaykh Nizám, appointed by Emperor Sultan Muhî-yud-Dîn Awrangzîb 'Alamgîr, reigned 1069—1118 A. H, or 1659-1707 A. D. *Cf* Brock. II 417. The work has been frequently lithographed and printed and is very popular in India.

Complete, bound in 3 vols.

No. XLIIA.

Vol. I.—FF573. Contains Parts I and 2.

Part I from كتاب الطهارة to كتاب الحج, inclusive, (FF1—131).

Part II from كتاب النكاح to كتاب الوقف inclusive, (FF132b—End).
F66 is missing.

No. XLIIB.

Vol. II.—FF602. Contains only Part III of the work, from كتاب البيع to كتاب الغصب inclusive.

Two original folios at the beginning are recently replaced by 4 folios.

No. XLIIC.

Vol. III.—FF416. Contains Part IV of the work. From كتاب الشفعة to كتاب الفرائض inclusive.

FF1,411—416 are replaced in a recent hand.

Dated, at the end of Part I, the 11th Shawwál, 1112 A. H., written in a small elegant nasta'lîq.

Begins:—

الحمد لله رب العالمين والصلوة والسلام على سيده المرسلين و آله
و اصحابه اجمعين *

No. XLIII.

FF607. Lines 25. Size $7\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Only the Part II from كتاب النكاح to كتاب الوقف with a table of contents at the beginning.

Not dated. 18th century. Written in a small good nas<u>kh</u>, within borders ruled in black and red, on excellent paper.

No. XLIV.

Folios 225. Lines 25. Size $8 \times 4\frac{3}{4}$.

The same.

Only the 1st one-third portion of Part III of the work. From كتاب ادب القاضي to كتاب البيوع inclusive.

Folios are much misplaced especially at the end.

No. XLV.

FF 205. Lines 25. Size $8\frac{1}{4} \times 5$.

The same.

Only the last one-third portion of Part III of the work. From كتاب الاجارة to كتاب الغصب, inclusive.

These two manuscripts together form the beginning and the concluding portions of the Part III of the entire work. Between them, from كتاب الهبة to كتاب الشهادات , inclusive, is wanting. They are both in the same hand—a small elegant nas<u>kh</u>.

The colophon at the conclusion of the latter mansoript runs thus:
تم بتوفيق الله الملك القدير الربع الثالث من فتاوى بادشاهي عالمگيري
بتاريخ خمس من شهر جمادي الاول سنه ٣٠ سنه جلوس ميمنت مانوس
ثلاثون من هجرة النبوة ثمون وسابع

Probably the words و الف are omitted in the end. Thus the date of manuscript appears to be the 5th Jamádí I, 1097 A. H.

No. XLVI.

FF529. Lines 21, sometimes 20 or 24. Size 10 × 4.

The same.

Only the 2nd half of Part III of the work, from كتاب الاقرار to كتاب الغصب Incomplete at the end.

FF496 to end written in a neat elegant naskh, the rest being in good nasta'líq.

F1a where the manuscript begins is decorated at the top. Not dated Early 18th century.

No. XLVII.

FF573. Lines 25 Size 11 × 5½.

The same.

Part IV complete, from كتاب الشفعة to كتاب الفرايض Contains a table of contents at the beginning. Not dated. Early 18th Century. Written in neat good naskh.

LAW OF INHERITANCE.

No. XLVIII.

FF117 Lines 5 Size 4½ × 2. Sometimes lines are 2½ inches long.

* فرايض السراجية

Fará'idu's-Sirájíyah, the famous treatise on Law of inheritance, by Siráju'd-Dín سراج الدين ابو طاهر محمد بن محمد بن عبد الرشيد السجاوندي Abu Táhir Muhammad bin Muhammad bin 'Abdu'r-Rashíd as-Sajáwandí, of the 6th century A. H. Hájí Khalfa gives the title as Fará'idu's-Sajáwandí (*vide* IV 399). See also Brock. I, 379.

Both at the beginning and end of the manuscript various notes are written indifferently. Beginning on F 9b, ends on F114b. Written

in nasta'līq, some parts being in naskh. Dated, the 2nd Du'l-Ḥajj 1094 A. H.

Begins: الحمد لله رب العالمين حمد الشاكرين

THEOLOGY.

No. XLIX.

Folios 458. Lines 25 Size 7¼ × 4¼.

شرح المواقف *

A commentary on المواقف في علم الكلام al Mawáqif fí 'ilmi'l-kalám, a text on Theology by قاضي عضد الدين عبد الرحمن بن احمد الايجي Qáḍí 'Aḍud ud-Dín 'Abd ur-Raḥmán bin Aḥmad al-Ījí d. 756 (1355).

Commentator سيد الشريف علي بن محمد الجرجاني Sayyad Ash-Sharîf 'Alî bin Muḥammad al-Jurjânî, d. 816 (1413). *Cf.* Brock. II, 208-9. Berl. Cat. No. 1801.

The commentary was completed in early Shawwál 807 A.H., at Samarqand.

FF 1—12 are in a recent hand; about 20 folios after that are much worm-eaten, and pasted over, the defective portions being completed in a recent hand.

Dated, 1003 A.H. Written, at Samarqand, in a small neat nasta' lîq, within borders ruled in blue and red. The name of the scribe has been curiously erased.

Begins:—

سبحان من تقدست سبحات جماله عن سمة الحدوث و الزوال .... بعد فان انفع المطالب حالا ومآلا و ارفع المآرب منعة و كمالا الخ

No. L.

Folios 75. Lines 23. Size 7¼ × 3½.

The same.

Only the الموقف الثاني في الامور العامة .

Folios are misplaced in the following order:—9, 13, 11, 12, 10, 14 —18, 22, 23, 20, 21, 24—

F 19 is wanting.

Not dated 17th Century Nim-Shikasta.

Begins:

الموقف الثاني فى الامور العامة اي مالا يختص لقسم من اقسام الموجود التي هى الواجب و الجوهر والعرض فاما ان يشتمل الاقسام الثلثة الخ

No. LI.

Folios 101. Lines 17. Size 7 × 4.

The same.

Only the الموقف الثاني فى الامور العامة . Between FF40 and 41 is a gap of over 25 folios. The missing portion being from—

خاتمة المقصد الرابع من المرصد الثالث to المقصد الثامن من المرصد الثاني

The following folios are misplaced in the following order: 74, 77, 75, 76, 78—81, 85, 84, 83, 82, 86. Between FF 77 and 78 is another gap, only a few folios missing. F 100 bound inversely.

Not dated. Early 18th century. Written in Nîm Shikasta.

No. LII.

Folios 159. Lines 25. Size 7 × 3¾.

حاشية على الشرح المواقف *

A commentary on شرح المواقف , Sharḥu'l-Mawáqif.

The MS. wants the usual preface, and the author could not be ascertained.

Not dated. Early 18th century. Written in a fair naskh.

Begins: —

قوله ضمن المصر تغمده الله بغفرانه خطبة كتابه الاشارة الى مقاصد علم الكلام رعاية لبراعة الاستهلال فبسمل اولا تيمنا لما كان نسبة البسملة الى كل ذى خطر من العلوم والحرف .... قوله العلي شانه امره وحاله في ذاته و صفاته و افعاله نقل عنه قدس سره لان العلي مبالغة في العالي كالعليم في العالم الخ

THEOSOPHY—Sufism.

No. LIII.

Folios 502 Lines 30-32. Size $9\frac{1}{4} \times 4\frac{3}{4}$.

احياء علوم الدين (نصف الثاني) *

Iḥyá'u 'ulûmi'd-Dîn, a great sufistic work by—

امام حجة الاسلام ابو حامد محمد بن محمد الغزالي الشافعي

Abû Ḥamid Muḥammad bin Muḥammad al-Ġazzálî, born 445 (1059); died 505 (1111).

The entire work is divided into 4 broad divisions:

(1) العبادات , (2) العادات , (3) المهلكات , (4) المنجيات

See Ḥájî Khalfa I 180; Brock. I 420-22; Ar. Cat. Br. Mus. pp. 337, 386 and 658.

This MS. is only the 2nd half of the work, viz:—

المهلكات and المنجيات

FF1 and 2 are recently replaced.

Part III of the work المهلكات begins on F 1 b:—

الحمد لله الذي يتحير دون ادراك جلال (? جلاله) القلوب و الخواطر

Ends on F 222a, FF222 and 223a being blank.

Part IV of the work المنجيات begins on F 223 b—

الحمد لله الذي بتحميده يستفتح كل كتاب

Dated, the 2nd Ṣafar, 925 A.H.

Written in an elegant Turkish naskh.

No. LIV.

Folios 218 Lines 13. Size $4\frac{1}{2} \times 2\frac{1}{4}$.

كتاب الالف — كتاب الاحدية *

Kitábu'l-alif or Kitábu'l-aḥadîyat, a Ṣufistic mystical work by محي الدين محمد بن علي بن العربي Muḥîyu'd-Dîn Muḥammad bin 'Alî bin al-'Arabî, d. 638 (1240).

See Ḥâji Khalfa V 50; Brock. I 445; Cat. Berl. No. 2971.

The MS. ends on F 218a. Then follow 7 folios, whereof the latter 5 contain medical prescriptions.

Not dated. 17th century. Written in a beautiful Nim-shikasta, within borders ruled with red 'unwáns.

Begins:—

احدية حمد الواحد في وحدانية .... هذا كتاب الالف وهو كتاب الاحدية
جائكم به رسولها الواحد .... بعد فان الاحدية موطن الاحد مابها حجاب العزة
لايرفع الدا الخ

No. LV.

Folios 155. Lines 9. Size $5\frac{3}{4} \times 3\frac{1}{4}$.

عين العلم *

'Aynu'l-'ilm, a treatise on Sufism.

Mulla 'Alî al-Qárî, d. 1040 A. H., wrote a commentary on this text in which, agreeing with ابن حجر Ibn Ḥajar, he said that the author is an Indian, but according to Ḥaji Khalfa and others it is by محمد بن عثمان بن عمر البلخي Muḥammad bin 'Usmán bin 'Umar al-Balkhî., d. 800 A. H.

See Ḥáji Khalfa IV 283.

In the Berlin Library catalogue the title of the work is given as مناهج العارفين Manáhiju'l 'Arifîn (see No. 3064), and the author is said to be عبدالله بن عبدالرحمن المدايني 'Abd'ulláh bin 'Abdur Raḥmán al-Madá'iní. See also Ḥáji Khalfa VI 13063.

The work is divided into 20 chapters and a Khátima.

The preface is in rhymed prose.

Dated, the 8th Rabî 'I, 1090, A. H. Written in a rough but neat naskh. Scribe: حاجي عبد الله بن شيخ ناصر الخشنامي Ḥájî 'Abdu'lláh bin Shaykh Náṣir al-Khashnámî.

Begins: يارب ياربّاه باسمك ابتدي و بك اقتدي و بنور قدسك اهتدي

PHILOSOPHY.

Natural and intellectual.

No. LVI.

Folios 484. Lines 15. Size 6 × 3.

البرهان في اسرار الميزان (المجلد الثاني) *

Al-Burhán fî Asrári'lMîzán, a great philosophical work in 4 vols. by علي ابن ايدمر بن علي الجلدكي Alî bin Aydamur bin 'Alî al-Jildakî, d. 734 (1342).

Cf. Brock. II, 138; Berl. cat. No. 4185. Cat. Br. Museum 745.

The MS. contains only the 2nd vol.

Not dated. 17th century. Written in a fair naskh.

Begins: الحمد لله الملك الحق الموجد الخالق الباري المبدع المخترع

No. LVII.

Folios 76. Lines 19. Size 6½ × 3.

شرح هداية الحكمة الميبذي *

A commentary on Hidáyatu'l-Ḥikmah, a text on Philosophy, by اثيرالدين مفضل عمر الابهري Aṣîru'd-Dín Mufaḍḍal. 'Umar al-Abharî d. 660 (1262).

Commentator: حسين بن معين الدين الميبذي Ḥusayn bin Mu'înu'd-Dîn al-Maybudî, d. 890 (1485).

The commentary was composed in 880 (1475). It has been frequently printed and lithographed in India.

See Brock. I 464. Cat. Berl. No. 5065.

FF. 17 and 18 are misplaced between FF. 23 and 24.

Not dated. 17th century. Written in Nîm-shikasta. Begins on F. 26:

الهداية امر من له يه و كل شي يعود اليه له الحمد على ما انعم علينا سوابق النعم........ و بعد فيقول المعتقم بلطف الابدي حسين بن معين الدين الميبذي

No. LVIII.

Folios 170. Lines 20-23. Size 7 × 4.

الشمس البازغة *

Ash Shamsu'l Bázigah, the commentary on الحكمة البالغة Al-Ḥkimatu'l Báliga, a treatise on Philosophy.

Both text and commentary are by the same author—

ملا محمود الجونپوري الفاروقي

Mulla Maḥmûd al-Jawnpûri al-Fárûqî, d. 1062 A. H.

For an account of the author see سبحة المرجان في آثار هندوستان also Brock. II, 420.

Some folios at the beginning are dislocated. F170 is placed inversely. The MS. is incomplete at the end. The work has been lithographed in India.

Not dated. 18th century. Written in a rough nasta'lîq.

Begins: الحمد لله حمد الشاكرين و اصلي علی محمد و آله الطاهرين

Logic-Deduction.

No. LIX.

Folios 384. Lines 19. Size 6 × 3¼

لوامع الاسرار شرح مطالع الانوار *

Lawámi'ul-Asrár fî sharḥi Maṭáli''ul-anwár. A commentary on مطالع الانوار a famous text on logic (Deduction) by— قاضي سراج الدين بن ابي بكر الارموي Qáḍî Siráj-ud-Dîn bin Abî Bakr Al-armawî, d. 682 (1283).

Author:— قطب الدين محمد بن محمد الرازي Quṭbud-Dîn Muḥammad bin Muḥammad Ar-Râzi, d. 766—1364. See Brock. I, 467; Berl. cat. No. 5087.8, also Ḥájî Khalfa, V 595.

Between FF 266 and 267 is a gap, some folios missing. FF 306a, 313a, 313b, 317b, 318a, 323a are left partially blank for diagrams.

This commentary is generally known as شرح مطالع Not dated. 18th century. Written in a slanting nasta'lîq.

Begins: الحمد لله فياض ذو ارق العوارف و ملهم حقايق المعارف

No. LX.

Folios 209. Lines 19. Size 7¼ × 3¼.

I FF. 1—70b * حاشيه مير زاهد علي حاشيه ملا جلال

A commentary on the commentary of —

جلال الدين محمد بن اسعد الصديقي الدواني

Jalálud-dîn Muḥammad bin As'adiṣ-ṣiddîqî ad-dawwánî, d. 907 (1502) on Taftázánî's Tahzîbu'l-Manṭiq. Commentator —
ميرزاهد بن القاضي محمد اسلم الهروي الكابلي See Ind. Office Cat. 544.

For an account of his life see سبحة المرجان في آثار هندوستان Chap. II.

Begins:

قوله الحمد هو آه المراد بالحمد المعني المصدري و هو ما يعبر عنه بالفارسية به ستودن . F 71a is blank.

II. FF 71b—end

حاشية مير ابوالفتح *

A commentary by مير ابوالفتح السعيدي Mîr Abu'l Fatḥî's Sa'îdî, d. 950(1544), on Jalál's Commentary (see above). This latter commentary on Tahzîbu'l-Manṭiq being incomplete, the author says after finishing his commentary (F172b)—

اذ قد تمت الحواشي الجليلة الجلالية هنالک فلا باس علينا ان نکتب بعد ذلک علی اصل المتن ما يتعلق بحل مواضعه المشکلة الخ

The words اصل المتن refers to تهذيب المنطق . Then he (مير ابوالفتح) gives a supplement to Jalál's commentary on Taftázánî's text. See Brock. II 215.

Begins:

الحمد لله علی تهذيب المنطق و الکلام........الحمد هو الوصف بالجميل آه الباء اما صلة الوصف

Dáted, on F 70a, the 17th Ḏu'l Ḥajj, 1115A.H. Written in a fair nasta'lîq. The 1st commentary contains notes written on the margin in a very rough hand.

No. LXI.

Folios 61. Lines 28-31. Size $8\frac{1}{2} \times 4\frac{1}{2}$

شرح سلم العلوم (قاضي مبارک) *

A commentary on Sullamul-'ulûm, a text on logic by محب الله البهاري Muḥibbu'lláh Al-Biháfî, d. 1119 A. H. (the author of المسلم see above.)

Author: محمد بن مبارک بن محمد دائم ادهمي فاروقي Muhammad bin Mubárak bin Muḥammad Dá'im Adhamî Fárûqî See Brock. II 421.

On F 32a begins تصديقات . Only the 1st half of the commentary, viz., the portion of التصورات is well known and has been lithographed.

The colophon runs thus: —

قد تم الشرح بفضل الله تبارک وتعالی من ید مبده محمد مبارک في سنة الف و مایة و ثلث و اربعین من الهجرة في سابع شهر ربیع الاول یوم الخمیس في بلدة شاه جهان آباد *

The date, the 7th Rabí'I, 1143A.H., is certainly that of composition but, though the scribe's name is محمد مبارک Muḥammad Mubárak, the MS. cannot possibly be autographed being written in such a bad nasta'líq.

Begins: سبحانک اللهم انا نحمدک بالائک ونشکرک بنعمائک

RHETORIC.

No. LXII.

Folios 193. Lines 25. Size 8 × 4½.

المطوّل *

Al-Mutawwal or Ash-Sharh'ul Kabîr or the larger commentary by Sa'dud-DînMas'ûd bin 'Umar at-Taftázání on تلخیص المفتاح a treatise on rhetoric by جمال الدین محمد بن عبدالرحمن القزویني Jamálu'd-Dîn Muḥammad bin 'Abdu'r Raḥmán al-Qazwînî, Khaṭîb or preacher of the big mosque at Damascus, d. 739/1338. This Talkhîṣu'l Miftáḥ is an abstract of کتاب مفتاح العلوم Kitáb Miftáḥu'l-'Ulûm by Sakkákî. Author: سعدالدین مسعود بن عمر التفتازاني d. 791/1389, see under التلویح At Talwîḥ above; also *cf.* Ḥájî Khalfa II 408, and Brock. I-295, II-215. The authors ays at the conclusion of the work that Al-Mutawwal was begun at Jurján on the 2nd Ramaḍán 742, and completed at Hirát, on the 11th Ṣafar 748.

Dated, Rabi' II, 780A.H. This MS written in author's lifetime, was either copied from or collated with the author's autograph. Written in good naskh with notes on the margin, and corrections not improbably in author's own hand.

Scribe اسحق بن مسعود بن احمد بن محمد Isḥáq bin Mas'ûd bin Aḥmad bin Muḥammad.

Begins: الحمد لله الذي الهمنا حقایق المعاني و دقایق البیان

The work has been repeatedly printed and lithographed, and is much read and taught in India.

No. LXIII.

Folios 207. Lines 23. Size 7 × 3⅞.

The same.

FF 1 and 2 are replaced recently. Copious notes are written on the margin. Written in several hands, both naskh and nasta'lîq. Only some lines from epilogue of the author at the end are wanting to complete the MS. probably one folio has been lost. After Mutawwal, 16 folios of مختصرالمعاني Mukhtaṣarul-Ma'ání, (see below) are bound, hand and paper both differing.

Not dated. 18th century.

No. LXIV.

Folios 223. Lines 22. Size 7 × 4.

The same.

Introduction is wanting. Begins:

قال المصنف رح بســـم........الحمد افتتح كتابه بعد التيمن بالتسمية

بحمدالله سبحانه F 221 is replaced recently in modern nasta'lîq.

Al-Muṭawwal ends on F. 221b.

FF. 222 and 223 contain, written in modern nasta'lîq, the remnants of some pamphlet, discussing the meaning of بعث. Written in naskh with copious marginal notes. Not dated. 18th century. The MS. bears the signature of J. H. Harrington.

No. LXV.

Folios 323. Size 9 × 5½

FF 1—3 contain various notes in several hands.

FF4b—158*a* المطوّل above, lines 34.

Written in fair naskh with notes on the margin or interleaved leaflets. Dated 1101A.H. Rabî'I. Scribe: 'Abdu'l Qádir bin 'Alî bin Aḥmadu'lláh.

FF 159*b*—323*a* حاشية الفاضل الچلپي على المطوّل ll. 32 or the commentary by Ḥasan Chalapî bin Muḥammad Sháh Al-Fanárî, d. 886/1481 on Al-Muṭawwal. *cf.* Brock. I, 295 and Berl. Cat. No. 7203.

On F. 159*a*. a short account of the author's life is quoted from طبقات الكوفية في السادات الحنفية by Maḥmûd bin Sulaymán al-Kûfî. Written in a rough naskh. The two works differ both in hand and paper.

Dated the 9th Ṣafar 1034A.H.

The commentary on Al-Muṭawwal begins:—

الحمد لله الذي شرح صدور ارباب الاذهان *

No. LXVI.

Folios 742. Lines 9. Size 7½ × 3¼.

مختصرالمعاني *

Mukhtaṣaru'l máání or Ash-Sarḥu'ṣ Ṣagîr, or the smaller commentary by Sa'duddîn Mas'ûd bin 'Umar al-Taftázání, on Talkhîsu'l-miftáḥ, see المطول Al-Muṭawwal, above. *Cf.* Brock. I, 295.

Written in a neat elegant naskh. Not dated 18th century.

Begins:— نحمدك يا من شرح صدورنا لتلخيص البيان

GRAMMAR.

(SYNTAX.)

No. LXVII.

Folios 198. Lines 20. Size 6¼ × 3½

مغني اللبيب عن كتب الاعاريب *

Mugnî 'l-Labîb 'an kutubi'l-a'árîb, a treatise on نحو or Arabic synatax, by—

جمال الدين ابو محمد عبدالله بن يوسف بن احمد بن عبدالله بن هشام الانصاري.

Jamálu'd-Dîn Abû Muḥammad 'Abdúlláh bin Yûsuf bin Aḥmad bin 'Abdúlláh bin Hishám al-Anṣárî, d 761/1360. The work is divided into 8 parts called ابواب. This MS. is only the باب الاول or the first part: في تفسيرالمفردات (اي الحروف) وذكر اقسامها Cf. Berl. cat No. 6725; Brock. II, 23, and Ḥájî khalfa V 655. The work was composed at Mecca in 749A.H.

A marginal note gives the date 1155A.H. The MS. is possibly a little older.

Written in an elegant small naskh, within red-ruled borders.

Begins:—

قال سيدنا و شيخنا الامام .... امابعد حمد الله علي افضاله

والصلوة والسلام على سيدنا محمد و آله فان اولي ما نقترحه القرائح الخ *

No. LXVIII.

Folios 311. Lines 11. Size $5\frac{1}{2} \times 3$.

The same.

From الباب الثاني to the end, or the vol. II.

Not dated. 18th century. Written in a fair Indian Ta'lîq.

Begins:

الباب الثاني من الكتاب في تفسير الجملة و ذكر اقسامها و احكامها *

No. LXIX.

Folios 213. Lines 17. Sometimes 19. Size 6×3.

الفوائد الضيائيّة *

Al-Fawá'id uḍḍiyá'iyyah, a very popular commentary on Ibn Ḥájib's Al Káfiyah, by ملّا عبدالرحمن بن احمد نورالدين الجامي Mullá 'Abdur-Raḥmán bin Aḥmad Nûrud-Dîn al-Jámî, d. 898 (1492). See Brock. I. 304, where الفوايد is evidently a misprint for الفوايد

The MS. is arbitrarily divided by the binder in two vols. bound separately.

No. LXIXA.

1 Vol. I containing FF 1—109, and

No. LXIXB.

2 Vol. II. FF 110—213.

The author says in the Introduction that he composed this work for the sake of his son ضياءالدين يوسف after whom it is named.

One folio in the end is missing. The MS. ends.—

و هذه الامثلة وقعت على ترتيب تعريفها الواقع في كتب التصريف

Not dated. 18th century. Written in a rough minute nasta'lîq with notes in the margin.

Begins :—

الحمد لوليه والصلوة على نبيه و على آله و اصحابه المتادبين بادابه *

This work has been printed and frequently lithographed and is very popular and prevalent in India, where it is generally known as شرح ملا جامي

No. LXX.

Folios 220. Lines 19-21. Size 8½ × 4.

I. FF 1—119A * حاشية عبدالغفور اللاري * the commentary by 'Abdul-Ġafûr al-Lârî, d. 912 (1506), on فوائدالضيائية Fawá'id uḍ-ḍiya'iyyah, above. This 'Abdul-Ġafûr is said to be pupil of Jámî, the author of الفوائدالضيائية See Brock. I 304.

This commentary is only on a portion of Jámi's work, as Al-Lárî did not survive to complete it.

Begins without any introduction.—

قوله الحمد مصدر معلوم و اللام للجنس *

and ends on F119A :—

قوله وجه الاكثر الخ و ان وجهالبناء.........وهي لاتحصل الا بتقدير البناء لانه

اذا اعرب منع الصرف فلم يكسر *

FF 119b and 120a contain notes quoted from Mullá Záda and others. FF. 120b and 121a are blank.

II FF 121b to the end , or the

تكملة لحاشية الفاضل اللاري على فوائدالضيائية *

supplement to Al-Lárî's commentary by عبدالحكيم السيالكوتي 'Abdu'l Ḥakim as-Siyálkûtî, d. 1062 (1652).

Begins on F 121b

قوله اي المركبات المعدودة آه اي فيما سبق بقوله وهي المضمرات

D 2

ends

حيث اورد بحث النون المخففة في آخر الكتاب و تمه بالالف الذي هو ساكن ابدا اشارة لاستراحة بالخفة هذا آخر ما اوردت من تحقيق مباحث الفعل واحرى من الشرح العتيق........

For the commentary and its supplement see Berl. Nos. 6577-8.

Dated 1234 A.H. Written in a small fair modern nasta'lîq. Scribe: Wajîu'd dîn.

No. LXXI.

Folios 156. Lines 25. Size 8½ × 4¼.

حاشية عبدالحكيم علي حاشية عبدالغفور *

A commentary on the commentary of 'Abdulġafûr al-Lári, above, by 'Abdu'l-Ḥakîm as-Siyálkûtî. This Siyálkûtî wrote not only a supplement to, but also a commentary on the Al-Lári's commentary on فوائدالضيائيه Fawá'idu'ḍḍiyá'iyya see above.

F 64b is blank. F 64a fills up an omission in F 65a, 5th line from the bottom. F 63b is continued on F 65a.

Colophon runs: —

تمت الحاشية الشريفة من تصنيف مولوي عبدالحكيم رحمه الله تعالى المتعلقه بحاشيه عبدالغفور اللاري *

Dated the 19th Jamádî I., 1237. Written in a modern minute nasta'lîq.

Begins:—

قوله مصدر المعلوم و هو الاظهر لكونه معدولا من حمدت الله الدلالة على العموم والدوام *

ends:

قوله اذهي امر مستحسن لحصول المجانسه اللفظيه الى الثقل الحاصل من الراء *

No. LXXII.

Folios 216. Lines 17. Size 6 + 3.

تمرين الطالب في صناعة الاعراب *

Tamrînu'ṭ-Ṭálib (? Ṭulláb) fî Ṣaná'ati'li'ráb, a commentary by خالد بن عبدالله الازهري Khâlid bin 'Abdulláh at Azharî, d. 905 (1499) on الفيه Alfiyya a text on grammar (Syntax) by—

جمال الدين ابو عبدالله محمد بن عبدالله الطائي المعروف بابن مالك النحوي

Jamálu'd-Dîn Abû 'Abdilláh Muḥammed bin 'Abdi'lláh al-Ṭá'î known as Ibn Málik an Naḥwî d. 672 (1273) *cf.* Ḥájî Khalfa I, 412; and Brock. I, 298; II, 27. The commentary was composed in 886 A.H.

This commentary, as the author tells us in the introduction, especially explains the more difficult words and phrases of the text.

Not dated. 18th century. Written in a fair nasta'lîq.

Begins:

يقول الفقير الى عفو ربه ....الحمد لله الذي رفع قدر من اعرب بالشهادتين الخ

No. LXXIII.

Folios 162. Lines 9. Size $7\frac{3}{4} \times 3\frac{1}{2}$.

رساله في علم النحو *

A treatise on syntax by Mawlawi 'Abdu'l-Ḥaqq al-Khayrábádî, a well-known Indian writer of the last century.

The author says in the Introduction that the work was dedicated to Wájid 'Alî Sháh, the late King of Oudh.

The MS. bears the seal of the king. Evidently this very copy was presented by the author to him, from whose Library at Garden Reach (Calcutta) where the king was residing as a State Prisoner, it was transferred to the Madrasa Library after his death.

Not dated. 19th century. Written in a fair nasta'lîq.

Begins:—

يا مالك يوم الدين اياك نعبد و اياك نستعين .. .. و بعد فيقول العبد الفقير
.........فاقول الكلمة لفظ دال على معني مفرد بالوضع الخ

GRAMMAR (ETYMOLOGY).

No. LXXIV.

Folios 160. Lines 5. Size $5 \times 2\frac{1}{4}$.

الشافية *

Ash-Sháfiyah, the well-known concise text on صرف or Etymology by ابو عمرو عثمان بن عمر المعروف بابن الحاجب المالكي

Abû 'Umar 'Usmán bin 'Umar known as Ibnu'l-Ḥájib al-Mâlikî d. 646 (1248). *Cf.* Brock. I, 305.

The text has numerous commentaries. Its style and method are similar to those of الكافية Al-Káfiyah, its counterpart by the same author.

Dated 1216. Written in good naskh.

Begins:—

الحمد لله رب العالمين والصلوة على سيدنا محمد و آله واصحابه الطاهرين

No. LXXV.

Folios 113. Lines 25. Size 7 × 3.

حاشية مراح الارواح *

A commentary on Miráḥu'l-'arwáḥ, a text on علم الصرف Etymology by Aḥmad bin 'Alî bin Mas'ûd.

The colophon gives the name of the commentator, who could not be identified, in these words:

من تصنيف امام العلماء الانام و الصاحب الاعظم جلال رحمه الله المتعال قدس سره العزيز

For other commentaries on the text see Brock II 21 and Ḥájî Khalfa, V 487.

Dated the 12th Ḏu'l-Ḥajj, 1218. Written in Naskh up to F20 the rest being in a minute nasta'lîq.

The MS. is incomplete at the beginning.

No. LXXVI.

Folios 238. Lines 17. Size 7 × 3¾.

شرح الاصول الاكبري *

A commentary on Al-Usûlu'l-Akbarî, which is a text on grammar (Etymology) by 'Alî Akbar bin 'Alî al-Iláhábádî, some obscure author.

The commentator is unknown.

Not dated. Early 19th century. The text is written in a fair naskh, while the commentary is in fine nasta'lîq.

اصول اكبري begins: الحمد لله الولي بكل برهان و بيان

The commentary begins: نحمد الله المنان الكريم

LEXICON.

No. LXXVII.

Folios 417. Lines 29. Size 10 × 7.

* الصحاح فى اللغة *

Aṣ Ṣiḥáḥ fíl-luġah, the well-known lexicon of the Arabic language by ابونصر اسمعيل بن حماد الجوهري الفارابي Abû Naṣr Ismá'íl bin Ḥammád al-Jawharî al-Fárábî d 393 (1002). *cf*, Brock I 128. In arranging words in this lexicon, the last letter is taken first, then the first letter. The author says in the Introduction that this order of words is without precedent.

The Colophon gives only a portion of a name which is evidently that of the scribe; ... بن خواجه نظام الدين بن خواجه شهاب الدين الابد خان bin Khája Niẓámud-Dîn bin Khája Shihábu'd-Dîn al-Abad Khán.

Not dated. The MS probably belongs to early 17th or 16th century. Written in more than one hand, both naskh and nasta'líq.

Begins الحمد لله رب العلمين شكرا علي نواله والصلوة علي رسوله محمد واله

In other MSS extant the words "رب العلمين" are omitted; *cf*, Cat Br M p 227, also the MS in Khudá Bukhsh Khán's Library, Bánkipûr

No. LXXVIII.

Folios 530. Lines 21. Size $6\frac{3}{4} \times 3\frac{1}{2}$.

* الصّراح *

Aṣ-Ṣuráḥ. The popular lexicon of Arabic condensed from الصّحاح as-Ṣiḥáḥ, above, with Persian meanings of words, the explanation being in Arabic.

Author: ابوالفضل محمد بن عمر بن خالد المدعو بجمال القرشي

The work was completed in 681 (1282). See Brock I 296. Ḥájî Khalfa, *vide* IV 101, states it as a Persian translation of الصّحاح Aṣ-Ṣiḥáḥ. The author says in the Introduction that he was long in search of a correct and authentic copy of الصّحاح as-Ṣiḥáḥ which he found in the Library of المدرسة الصاحبة البرهانية المسعودية Al Madrasatu's

Ṣaḥibîyatu'l-Burhânîyatu'l-Mas'ûdîyah at Kâshġar, and he condensed the same into the present lexicon, adding Persian meaning of words.

The date of composition given by Brock in page 128, Volume I, viz. 956 (1549) is inconsistent with that given in another page referred to above. See also Cat Ber 6947.

F 16 where the MS. begins, is decorated at the top. Dated the 10th Ḏu'l Ḥajj 1094 A.H. or the 28th year of Emperor Aurangzib's reign. Written in a minute elegant naskh, within gold-ruled borders. Scribe Sayyad 'Ilâh Bakhsh Zanjânî.
Begins:

قال الفقير الى مولاه الغني به عمن سواه ...... احمد الله و هو المحمود بكل اللغات

The MS. in Br M (*vide* Ar. Cat p. 467) begins thus

قال المفتقر الى .... احمد الله و هو المحمود على كل حال

المفتقر is probably the correct word; but بكل اللغات is certainly the more appropriate phrase.

The lexicon is very popular in India, among scholars and teachers, and has been frequently printed and lithographed, with a glossary of the more difficult words used in the lexicon, titled القراح Al-Qurâḥ, attached to it at the end.

No. LXXIX.

Folios 516. Lines 33. Size 7¾ × 4.

* القاموس المحيط

Al-Qâmûs al-muḥît, an Arabic lexicon by—

ابوطاهر محمد بن يعقوب بن ابراهيم مجدالدين الشيرازي الفيروزآبادي

Abu Ṭâhir Muḥammad bin Yâ'qûb bin Ibrâhîm Majdu'd-Dîn ash-Shîrâzî al-Fîrûzâbâdî d 817 (1414). For a full account of the author and his work consult Brock, 181-3, and Ḥâjî Khalfa, IV 488. The method of arranging words laid down by aṣ-Ṣiḥâḥ has been followed in this lexicon.

FF1b and 2a are decorated. FF207-212, and 244,245 are blank modern paper, evidently placed to fill up the two gaps between امناس and المخرفش and before غبط. Written in a beautiful minute naskh with golden 'unwâns, within gold-ruled borders; vowel points given throughout. Dated the 22nd Shawwâl, 1058 A.H. Begins:

الحمدلله منطق البلغاء باللغي في البوادي

No. LXXX.

Folios 282 Lines 25 Size 7¾ × 3¾

مجمع البحار فی غرایب التنزیل ولطایف الاخبار *

Ma jma'ál-Bihár fí gará'ibi't-Tanzíl wa latá'ifi'l-Akhbár, Vol IIs a dictionary of words occurring in the Qur'án and traditional saying, of the prophet, by جمال الدین محمد بن طاهر الصدیقي الفتني Jamálu'd-Dín Muhammad bin aṣ-Ṣiddíqí al-Fataní d 936 (1578). See Brock II 416. Ḥájí Khalfa (*vide* V 394) says he was assassinated in 981 A. H. The author belongs to Pataar, a city in Gujrat, and was called ملک المحدثین or the King of authorities in traditions of the Prophet. See also Cat. Br M 756. The MS, after a short introduction, at once begins with باب الراء مع الخاء المعجمة and ends with باب العين. The arrangement of words is ordinary alphabetical.

Written in a small fine naskh within gold-ruled borders.

Begins: الحمد لله الذي هدانا لهذا و ماكنا لنهتدی

DICTIONARY OF ANIMALS.

No. LXXXI.

Folios 406 Lines 26 Size 8½ × 5

حیوة الحیوان (الکبری) *

Ḥayátu'l-Ḥaywán, the bigger, a dictionary of all the names of animals, alphabetically arranged, by—

شیخ کمال الدین محمد بن عیسی الدمیري الشافعي Shaykh Kamálu'd-Dín Muhammad bin Îsa ad-Damírí ash-Sháfi'í, born 745-1344, died 808 (1405). Brock (*vide* Ii 138) gives Músá in place of 'Isá. See also Ber Cat. No. 6172. The work was composed in 773 A. H. Between FF 398 and 399 is a gap probably of only one or two folios. الوغل is continued from F 399 on F 399. From F 399 to end appears recent addition. The date in the colophon, viz., 1188 A.H. belongs to this portion, but the M.S. up to F 398 is apparently much older, not later than 1000 A.H. written in a fair naskh.

Begins: الحمد لله الذي شرف نوع الانسان باصغرين القلب و اللسان

DICTIONARY OF THE NAMES OF TRADITIONISTS.

No. LXXXII.

Folios 332. Lines 23. Size 6 × 4.

كتاب الاستيعاب في معرفة الاصحاب (المجلد الاول)

Kitábu'l-Istí'áb fí Ma'rafati'l-aṣḥáb, a work on اسماء الرجال or Biographical Dictionary, only volume I. Author —

ابو عمر يوسف بن عبدالله المعروف بابن عبدالبر النمري القرطبي

Abû'umar Yûsuf bin 'Abdi'lláh, known as Ibn 'Abda'l Barr an-Namarî al-Qarṭabî, born 368 (978), d 463 (1071); composed in 455 A.H. See Ḥájî Khalfa I, 276, and Brock I, 368.

The manuscript has in the beginning a short preface, presumably written by some of the author's pupils, which gives a brief biographical sketch of the author. This preface, after eulogising the author as the greatest man in Andalusia, says that he was contemporary to—

الخطيب احمد بن ثابت البغدادي Al-Khaṭîb Aḥmad bin Ṣábit al-Baġdádî both dying in the same year; that he had a son, a poet and literary man, عبدالله ابو محمد بن يوسف 'Abdu'lláh abû Muḥammad; and that he wrote many works among which the following deserve notice:

1. in 70 vols التمهيد لما في الموطا من المعاني والاسانيد
2. كتاب الاذكار لمذاهب علماء الامصار فيما تضمنه الموطا من معاني الراي و الاثار
3. القصد والامم في انساب العرب و العجم
4. كتاب العقل و العقلا وماجاء في اوصافهم

In this work a concise account of the Prophet is first given, then the names of اصحاب (the Prophet's associates) with their short account are arranged in the following queer alphabetical order:

ا ب ت ث ج ح خ د ذ ر ز ط ظ ک ل م ن ص ض ع غ ف ق س ش ه و ي

The manuscript, which is only the volume I, ends with the letter غ. Not dated, but the manuscript is very old; in any case not later than 700 A. H. Written in a fair nasta'líq. Notes on the margin are in a later hand.

Begins on F 26, below the middle.

الحمد لله رب العلمين جامع الاولين والاخرين......

No. LXXXIII.

Folios 284. Lines 21. Size 7¼ × 5.

This manuscript could not be identified. But it is conjectured that the work is probably—

كتاب الكمال في معرفة الرجال *

Kitábu'l-Kamál fi Ma'rifati'r-Rijál, a biographical dictionary, by تقي الدين ابو محمد عبد الغني بن عبد الواحد بن علي بن سرور الجعفي المقدسي الجماعيلي

Taqîu'd-Dîn abû Muḥammad 'Abdu'l-ġanî bin 'Abdu'l-Wáḥid bin 'Alî bin Surûri'l-Ja'fial-Muqaddasî al-Jammá'ilî, b 541 (1146), d 600 (1203). Cf. Ber cat Nos. 9924-25-30, also Brock I 357. The manuscript ends with the letter ش . The concluding passage shows that the manuscript is only the 2nd volume. The manuscript is very old—about 700 A. H.—written in a fair naskh.

Begins اسحق سالم مولي بني نوفل بن عدي روي عن ابي هريرة و سمع بكر بن مبشد الانصاري و المغيرة (sic) بن نوفل روي دري عنه انيس بن ابي يحيى و روي له ابو داؤد

BIOGRAPHICAL DICTIONARY.

No. LXXXIV.

Folios 457. Lines 29. Size 8½ × 5¾.

وفيات الاعيان و انباء ابناء الزمان *

Wafayátu'l-A'yán wa anbá'u abná'ezzamán, by—

قاضي شمس الدين ابو العباس احمد بن محمد بن ابراهيم المعروف بابن خلكان البرمكي الاربلي

Qáḍi Shamsu'd-Dîn abu'l-'abbás Aḥmed bin Muhammad bin Ibráhím, known as Ibn Khallikán al-Barmakî al-Arbalî, b 608-(1211), d 681 (1282). The author does not mention in this work the names of any صحابة (the Prophet's associates) or تابعين (men who enjoyed the society of صحابة) except those worthy of special notice. See Ḥáji Khalfa VI 452, and Brock I 327. Dated the 4th Du'l-Qa'da 1069. Written in a neat small naskh Date of composition 672 (1274).

Begins:—احمده على سوابغ النعم ...... بعد حمد الله الذي تفرد بالبقاء وحكم على عباده بالموت و الفناء...... و بعد فهذا مختصر في التاريخ دعاني الى جمعه

An index of proper names has been added at the beginning of the manuscript.

HISTORY.

No. LXXXV.

Folios 210. Lines 23. Size $8\frac{1}{4} \times 5\frac{3}{4}$.

كتاب بهجة النفوس والاسرار في تاريخ دار هجرة المختار *

Kitábu Bahjatu'n-Nufûs Wal-asrár fî Târî<u>kh</u>i Dāri Hijrati-l Mu<u>kh</u>tár, a history of Medina by عبدالله بن عبدالملك بن عبدالله القريشي البكري المرجاني See Hájî <u>Kh</u>alfa III 532, where the author is mentioned as the commentator on Al-<u>Kh</u>azraji's Astronomical work.

On the front page, where the title and the author's name are written in large character, it is stated that the work was composed in seven days, begun on the 9th <u>Sh</u>awwál, 571 A. H., and completed on the 16th of the same month.

In a lengthy introduction, in which are incorporated more than one poems composed by the author himself eulogising the holy city, the author has enumerated those authors who had preceded him in writing about the said city

(1) الغزالي in his احياء العلوم (2) ابن زبالة (3) الجوزي (4) ابن النجار (٤) النووي *

The manuscript contains numerous illustrations and diagrams to illustrate the description at suitable places.

F 29, and one or two folios at the end are wanting. The manuscript is incomplete.

Not dated. Early 17th century. Written in a minute naskh.

Begins:

الحمد لله الذي عم بجود لطفه الوجود و ابرز بقدرته الاشياء من العدم الى الوجود

No. LXXXVI.

Size 10 × 5½. Folio 544. Lines 25.

تاریخ گجرات

Táríkh Gujarát.

A History of the Muhammadan Dynasties of Gujarát and other countries of India in 2 Daftars. Daftar I, extending from f. 207 on to the end, contains the History of the Muhammadan Dynasty of Gujarát. This part has by inadvertence been wrongly bound after the Second Daftar. A few folios are missing at the beginning, which must have contained the reigns of the first two kings of this dynasty The history is brought down to the conquest of Gujarat by the Emperor Akbar in A.D. 1572.

Dafter II, ff. 1*b* to 20*b.a.*, contains an epitomised history of the various Muhammadan Dynasties which have ruled in India. It is a compilation from sources for the most part well-known; several of them, however, we find here mentioned for the first time. Notably the *Tabaqát-i-Husayn-khání*, which Dr. Ross has tried to identify with the much-quoted but long lost Taríkh Bahádur Sháhi. This manuscript is certainly the most interesting and valuable of the collection. It is the author's autograph. And the last 300 folios which deal with the state of Gujarát during the reign of Akbar and the ultimate overthrow of its dynasty by the great Moghul Emperor, are especially important in that the author was himself a witness of many of the scenes therein described. The author's full name is 'Abdulláh Ibn Muḥammad Ibn 'Umar al-Áṣafí al-Makkí al-Ulughkhání.'

His father was born in Nahrawala Patan, but settled in Mekka, where our author was born and where he spent the early years of his life. He paid his first visit to India in 1548A.D. in the capacity of Private Secretary, a certain Asafkhan, who had been invited from Mekka to come and help the ruling king of Gujarát, Maḥmúd III, in the administration of the State. Our author stayed three years in Gujarát, but again returned in 1554 A.D. in company with his father: and in 1558A.D. we find him in the service of one of the leading nobles of Gujarát, in whose service he remained till the fall of Ahmadabad in 1572A.D., after which he returned to Mekka. He must have lived to a ripe old age, and the latest date mentioned in the

present history which ends abruptly, a few folios presumably having been lost, is A.D. 1603. Dr. Ross is engaged in an edition of the text and a translation of this work on behalf of the Government of India. A fuller account will be found in J. A. S. B., Part I, 1905.

No. LXXXVII.

Folios 169. Lines 17. Size $7\frac{3}{4} \times 4\frac{1}{4}$.

مختصر تاريخ الطبري *

An abridgment of Ṭabarî's History.

The author, who is undoubtedly Christian, does not reveal his name, nor the work could be identified. He says in the Introduction, that the original History being too lengthy, and Kamálu'Ddîn al-Armûnî's abridgment being unsatisfactory, he resolved to write a History abstracted from them. The contents of the work may be gathered from the following quotation from the introduction:—

وابدات فيه باخبار صاحب شريعة الاسلام عليه افضل الصلوة والسلام وذكرت مولده
و نسبته الى ان هاجر الى المدينة ثم ذكرت غزواته و فتوحاته و ماجرت عليه حاله
الى ان انتقل الي رحمة الله و رضوانه ثم من بعده من الخلفاء الراشدين على
ترتيبهم فى الازمان و السنين و من بعدهم من الملوك في سائر الاقاليم و الحوادث
الكائنات في ايامهم في كل سنة علي ترتيب سني الهجرة الى ان ملك السلطان
الملك الظاهر ركن الدين صرس رحمه الله *

The name العميد بوالياسر بن سمعان Al-'amîd bu'l-yásir bin Sam'án, mentioned at the conclusion of the work (F 169*b*) is obviously that of the Historian's father. The last date mentioned in the work is 845 A. H. (*vide* F 168*b*, bottom). For تاريخ طبري see Ḥájî Khalfa II 136; Brock I 349. Not dated. Early 19th century. Written in a fair elegant naskh. Scribe. Jamálu'd-Dîn.

Begins:—

الحمد لله المقدس بجميع اللغات الممجد في سمو عرشه من سائر المخلوقات

Ends:—

و هذا اورد على حكم التاريخ لا على حكم الافتخار فان الكتاب يقول من افتخر
فليفتخر بالرب تمت *

No. LXXXVIII.

Folios 421. Lines 15. Size 7¼ × 3¾.

سبحة المرجان في آثار هندوستان *

Subhatu'l Marján fì asári Hindûstán, a History of India by مير غلام علي ازاد الحسيني الواسطي البگرامي Mîr Gulám 'Alì Āzád al-Husaynî al-Wāsitî al-Bilgirámî. The date of composition may be gathered from the following chronogram in verse تجلو البصيرة سبحة المرجان i.e., 1177 A. H.

The entire work is divided into 4 chapters each called فصل.

Begins F 4b الفصل الاول في ماجاء من ذكر الهند في التفسير و الحديث

„ F 37a الفصل الثاني في ذكر العلماء

„ F 174b الفصل الثالث في محسنات الكلام

„ F 316a الفصل الرابع في المعشوقات و العشاق

The Chapters II and III were really two separate works by the author himself, شمامة العنبر and تسلية الفواد respectively, which he incorporated in the present work.

From a glance to Chapters III and IV we see the author is very fond of quoting his own verses, with the heading قولي

In Chapter III in many places spaces are left blank for diagrams. F 395 is blank.

Dated, 1815A.D. Written in a rough but clear naskh. The manuscript was copied for Monsieur Lumsden. Scribe: as Sayyad al Murtada-al-Husayni.

Begins:—

تبارک من جعل السبعة المعلقة حيرة لعيون العقلاء و صيرا سواجع المطرقة
زينة لعصون الظرفاء .... اما بعد فالمعروض على الطبائع الزكية
و المرايا الصافية ممن تمسک بالمذهب الكلامي ازاد الحسيني الواسطي البلگرامي
سخرله الله غزلان الصفا.........وسميته سبحة المرجان في آثار هندوستان و نظمت
تاريخه موافقا لسنة سبع و سبعين و مائة و الف من هجرة خير الانام *

No. LXXXIX.

MEDICINE.

Folios 715. Lines 18. Size 7 × 3½.

شرح الاسباب و العلامات *

A commentary on كتاب الاسباب و العلامات, a treatise on medicine by ابوحامد محمد ابن علي بن عمر نجيب الدين السمرقندي

Abû Ḥámid Muḥammad bin 'Alî bin 'Umar Najîbu'd-Dîn as-Samarqandî, d. 619 (1222).

Commentator: نفيس بن عوض الكرماني الطبيب Nafîs bin 'Iwaḍ al-Kirmáni aṭ Ṭabîb, d. 827 (1424). *cf.* Brock. I 491; Cat. Berl. Nos. 6291-2. The MS. is bound in two vols.

No. LXXXIXA.

Vol. I FF1—360. Folios are misplaced in the following order:— 138, 356, 357, 330—355, 184—329, 358.

No. LXXXIXB.

Vol. II FF 361—745.

The work is dedicated to مغيث الدين الغ بيگ كوركان .

Dated, the 14th Ramaḍán, 1114 A.H. Written in a fair naskh·

Begins:

الحمد لله رب العالمين والصلوة والسلام الاتمان الاكملان و بعد فيقول الفقير الى
الله الغني نفيس بن عوض الكرماني الطبيب اني قد كنت..........قال المص
رحمة الله الصداع الم و هو خروج من حال طبيعية..........

POETRY.

No. XC.

Folios 184. Lines 13. Size $5\frac{3}{4} \times 3\frac{3}{4}$.

كتاب الحماسة *

Kilábu'l Ḥammásah, a famous collection of ancient Arabic poems made by ابو تمام حبيب بن اوس بن الحرث بن القيس الطائي born 192 (807), died 231 (846). *cf.* Brock. I, 84.

Begins abruptly with the middle of an introduction to the collection, some folios evidently being lost from the beginning.

The following quotation from this Introduction is of importance:—

و اخبرنا ابوالحسن محمد بن علي بن الحسن بن علي بن عمرو يعرف بابن
ابي الصقر الواسطي بجعن ادقراة عليه معارضة باصله بخط ابيه في صفر من
سنه احدي و تسعين و اربع مائة قال قرات على شيخنا ابي الحسن محمد بن
محمد بن عيسى الحنشي الذحوي في المحرم سنه ثلث و ثلاثين و اربع مائة
و قال لي قرات كتاب الحماسة علي ابي عبدالله النمري و رواه لي عن ابي رياش
رحمه الله و قال ابو رياش مما قراته انا بخط عبدالسلم البصري و انشدنا
ابو المطرف الانطاكي قال انشدنا ابو تمام الطائي كتاب الحماسة كله و اعلمت
ما اختلف فيه الشيخ ابو ذكريا و ابن الصفر ازاي و صاد فالزاي لابي ذكريا و الصاد
لابن ابي الصفر

Between FF 38 and 39 a small leaflet is inserted containing 3 small poems of 2 or 3 verses each, which are not given in Kabírúd-Din's Ed. 1856, Calcutta. There are many other poems especially at the end of باب الحماسة that are not given in the said edition. Besides, many poems of the Ms. contain more verses and very often the order of verses is different. Some of these omitted verses and poems are given in ملحقات (addenda) of the said edition.

FF167—178 are misplaced between FF 6 and 7.

Not dated; but the MS. is very old; probably belongs to the 7th or 6th century A. H.

Written in a fair nasta'líq. The MS. is moderately worm-eaten and somewhat damaged at the edges.

No. XCI.

Folios 181. Lines 20-24. Size $6\frac{1}{4} \times 3\frac{3}{4}$.

ديوان ابي تمام *

The collection of poetical works of Abû Tammám; the compiler of كتاب الحماسة. See Cat. Br. Mus. p. 276, and Cat. Berl. No. 7536.

The MS. begins with a short preface:

الحمد لله الذي جعل معرفة العارفين بالتقصير من شكره............

It is stated in this preface that the poems were got through

ابوصالح عون بن محمد الكندي

The opening sentence of this preface, however, much resembles that of the commentary on the Díwán by ابوذكريا يحيى بن علي الخطيب d. 502 See Ḥájí Khalfa.

The Díwán contains 8 kinds of the poet's verses. Poems under each heading are arranged alphabetically, with the consideration of رديف or the last letter.

1. المديح F2a; 2. الهجاء F110a; 3. المراثي F127a;
4. غزل F141a; 5. معاتبات F161a; 6. اوصاف F168b;
7. الافتخار F174b; 8. زهد F179a.

Bábu'l-madíḥ, it will be seen, is about two-thirds of the entire Díwán.

The MS. is further divided arbitrarily into two parts. Part I, (FF1—180a) From باب المديح to the end of رديف القاف of the same báb. Part II (FF 181b—end) From رديف الكاف of Bábu'l-madíḥ to the end.

Dated, the 6th Rabi'l, 1127. Written in a neat fair naskh in Turkish hand, within coloured ruled borders, fronts and headings being slightly decorated. Thick good paper.

The Diwán begins on F2a قال ابو تمام يمدح خالد بن يزيد الشيباني

يا موضع الشدنية الرجناء ومصارع الادلاج والاسراء

The 1st verse of the 1st poem of the MS. in Berl. Library is that of the 2nd poem in the present MS. The order of poems is therefore apparently unlike in the two.

No. XCII.

Folios 294. Lines 10. Size $8\frac{1}{2} \times 4\frac{1}{4}$.

ديوان المتنبي *

The poetical works of ابوالطيب احمد بن الحسين بن الحسن المتنبي Abu't Ṭayyab Aḥmad bin al-Ḥusayn bin al-Ḥasan al-Mutanabbî, d. 354-965. The poet was born at Kûfa and is said to have been assassinated. See Brock. I, 86-88. Not dated. 18th century. Written in a fair large naskh.

Begins امن ازديارك في الدجى الرقباء اذحيث كنت من الظلام ضياء

No. XCIII.

Folios 627. Lines 17. Size $7 \times 3\frac{3}{4}$.

شرح ديوان المتبني للواحدي *

A great commentary on — ديوان المتنبي above by ابوالحسن علي بن احمدالواحدي Abu'l Ḥasan 'Alî bin Aḥmad al-Wáḥidî, d. 468 (1075). See Brock. I 88.

The following quartain in the introduction worth quoting:

ماراي النــاس ثاني المتنبي اي ثان يري لبكرالزمان

هو في شعــره نبي و لكــن ظهرت معجزاته في المعاني

Dated, the 18th Ramaḍán. The year is not given. 18th century. Written in a small naskh; the verses are in red ink.

Begins القسم (Berl. Cat جزيل)—

الحمد لله علي سوابغ النعم و له الشكر علي جلائل ربنا الذي علم بالقلم علم الانسان مالم يعلم......اما بعد فان الشعر احسن كلام و اجلا (? اجلي) نظام وا بعده مرمي (? مرمي) في البلاغة......

Cf Berl. Cat. No. 7570.

No. XCIV.

Folios 185. Lines 19. Size 5½ × 3¼.

* ديوان الشريف الرضي *

A collection of the poetical works of—

محمد بن الحسين بن موسى الشريف الرضي ابو الحسن الموسوي

Muhammad bin al-Husayn bin Mûsa ash-sharîf ar-Radî abu'l Hasan-al-Mûsawi, d. 406 (1015). See Berl. Cat. No. 7599.

The Dîwán is divided into two parts.

Part I F 1b—120b Begins:—

قال السيد الاجل المرضي الرضي ابو الحسن محمد بن ابي احمد الحسين بن موسى بن محمد بن موسى بن ابراهيم بن موسى الكاظم بن جعفر الصادق بن محمد الباقر بن علي السجاد بن الحسين بن علي بن ابي طالب صلوات الله عليهم اجمعين يرثي ابا اسحق ابراهيم بن هلال الضبائي (Sic) وقد اجتاز على قبره بالجنينة ببغداد ايعلم قبر بالجنينة اينا اقمنا به تنعي الذي والمعاليا

The 2nd poem begins F2b:

و قال في مرثية رجل عظيم الشان من اصدقائه و احبابه

من اي الثنا يا طالعتنا الذوائب واي حمي منازعته المصائب

The concluding verse of Part I is:

لو كانت اللمة السوداء من عددي يوم الغميم لما افلت اشراكي

F 121a is blank.

Part II begins F121b:—

و قال يقالم من المصيبة الواقعة يوم الطف بال الرسول صلوات الله عليهم و سلامه وراءك من شاك قايل العوايد . تقلبه بالرمل ايدي الأباعد = للان

Ends with this verse, F185b:

جددوا اني ابن خيرالوري ابا فلن يجحد وا اني ابن خيرالوري جدا

FF 170—178 are bound inversely and in reverse order.

Dated, the 19th Ramadán, 1144 A. H. Written in a fair clean naskh.

No. XCV.

Folios 300. Lines 19. Size 7½ × 4¾.

* شرح المعلقات السبع *

Commentaries on Mu'allaqátu's-Sab', which is a very famous collection of 7 ancient Arabic poems.

(1) FF 1b—124a commentary by—
(Ḥkh. (الحسين) ابوعبد الله الحسن بن احمد الزوزني Abû 'Abdi'lláh al-Ḥasan bin Aḥmad Azûzni. d. 486 (1093).

2) FF 125a—end: commentary by

ابو جعفر احمد بن محمد (اسمعيل) النحاس النحوي

Abû Ja'far Aḥmad bin Muḥammad (Ismá'íl) an-Naḥḥás, d. 338 (949).

			(1) Begins on—	(2) Begins on—	1st verse.
1.	امرئي القيس	قصيدة	F2a	F125a	قفانبك من ذكري .. فحومل
2.	طرفة بن العبد	,,	F30a	F154a	لخولة اطلال..........تهمد
3.	زهير بن ابي سلمى	,,	F51b	F179a	امن ام اوفي......فالمتلم
4.	لبيد بن ربيعة	,,	F64b	F195b	عفت الديار......فرجامها
5.	عنترة بن شداد	,,	F85a	F228a	هل غادر الشعراء......توهم
6.	حارث بن حلزة اليشكري	,,	F112b	F254b	اذنتنا ....الثواء
7.	عمرو بن كلثوم	,,	F98b	F279a	الاهبي ....الاندرينا

The poems are arranged in the above order by ابوجعفر In Zûzani's commentary as will be seen the 7th and 6th poems are interposed.

See Cat. Berl. Nos. 7441—4.

Not dated. Early 17th century. Written in a fair naskh

Zûznis commentary begins:

قال القاضي الامام ابوعبدالله الحسن بن احمد الزوزني رحمة الله عليه هذا شرح القصايد السبع اصليته على وجه الايجاز والاختصار .... قفانبك......قيل خاطب صاحبيه و قيل بل خاطب و احدا واخرج الكلام مخرج خطاب الاثنين

Abû Ja'far Naḥḥás's commentary begins.

الحمد لله والصلوة والسلام على رسول الله قال ابو جعفر احمد بن اسماعيل النحوي الذي جرى عليه امر اكثر اهل اللغة الاكثار في تفسير غريب الشعر واغفال تصنيف ما فيه القصايد السبع المشهورات......قال امرؤ القيس

No. XCVI.

Folios 522. Lines 15. Size $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح ديوان ابن الفارض *

A commentary on Dîwán Ibnu'l-Fáriḍ, or the collection of poetical works of ابوالقاسم عمر بن الفارض Abu'l-Qásim 'Umar bin al Fáriḍ, d. 632-1235.

Commentator: الحسن بن محمد البوريني Al Ḥasan bin Muḥammad.

Al-Bûrînî, d. 1024 (1615). See Brock. I, 262; Cat Berl. Nos. 7718-9.
The Ms. is bound in 2 Vols.

No. XCVIA.

Vol. I FF—272.

No. XCVIB.

Vol. II FF 273—522

FF 1a—34a contain only the قصايد. FF34b—37a contain رباعيات FF 37b—41b are blank.

On F41b begins the commentary, whereof the preface slightly differs from that of the other MSS. extant.

Begins:—

الحمد لله الذي اورد احبائه مناهل الصفا - و هدا هم بلطفه الى سبيل المودة والوفا و جعل مجالغرام تهب علي رياض اسرارهم..........امابعد فيقول العبد الفقير الى الله الغني الحسن بن محمد البوريني الشافعي........ فاقول قال رحمه الله تعالي و نفعنا به فى الدنيا والاخرة شايق الاظعان........ السابق اسم فاعل من ساق الماشية سوقا و سياقة و مساقة

The commentary on قصايد ends on F 482b, and that on رباعيات begins on F 483a.

Dated, 1233 A. H. Written in a beautiful naskh.

MSS. OF MIXED CONTENTS.

No. XCVII.

Folios 211. Lines 24. Size 6¾ × 3¾.

FF1—182a مختصر المعاني

The smaller commentary on تلخيص المفتاح see above.

F 98a blank.

Dated the 3rd Muḥarram, 1205, written in a minute rough naskh.

F182b contains a quotation from حاشيه شرح تجريد في علم الكلام

F183a contains a note, defining جسم و جوهر and عرض.

FF183b—202b كتاب المطلع للقاضي زكريا شرح ايسا غوجي في المنطق

Kitâbu'l-Muṭli', or a commentary on Îsâgûjî, a treatise on Logic by اثيرالدين مفضل بن عمر الابهري Asîru'd-Dîn Mufaḍḍal bin 'Umar al-Abharî, d.663 (1264).

Commentator شيخ زكريا بن محمد الانصاري القاهري Dakarîyá bin Muḥammad-al-anṣárî al-Qáhirî, d.926 (1520). See Brock. I 465 and II 99; also Ḥájî Khalfa I 50 ŀ.

Begins:

و به نستعين وصلي الله على سيدنا محمد و آله و سلم الحمد لله الذي منح اهدية بالالطف والتوفيق

FF203-205a contains numerous notes, verses, and quotations from حيوة الحيوان One of these relates to كتاب الجفر a tract supposed to be written by الامام جعفر الصادق Ja'far aṣ-Ṣádiq (83-148A H.) on goat skin; and his dying advices to his son موسى كاظم Mûsá Káẓim.

FF205b—211a —

نقد المراد حاشية الخطائي على خطبة الشرح الصغير في المعاني والبيان

Naqdu'l-Murád, commentary by الخطائي Al-Khaṭa'î, d.901 (1495). [Probably the same as ملا زادة نظام الدين عثمن الخطائي] see Ḥájî Khalfa II 408, and Brock. I 295. Also see Cat. Berl. No. 7208.

Begins: نحمدك اللهم على ما اعطينا من سوابغ النعم

All are written in the same hand, bad small naskh.

No. XCVIII.

FF 1—22b تهذيب المنطق [lines 5. Size 4¾ × 2½.]

Tahdîbu'l-Manṭiq, a text on logic by Taftázánî, d.791 (1389). See Brock. II 215. Begins: الحمد لله الذي هدانا سواء الطريق

F23a contains some verses by خواجه نصر الطوسي Khája Naṣr Ṭûsî discussing the varieties of وجود (existence). FF23b—52b ميزان المنطق Mîzanu'l-Manṭiq, a text on logic very popular in India. The author is unknown. Begins:

هذه رسالة مترجمة بميزان المنطق مرتبة على فصول فصل العلم اما تصور فقط و هو حصول صورة الشيء في العقل

The above two tracts are alike in handwriting and size, written in nasta'lîq, the scribe being the same, viz. رحيم الله بن شيخ فيض الله انصاري Dated at the end of تهذيب المنطق, the 6th Ṣafar (? 1180). A.H. F53a is blank.

FF53b—71b الشريفية (lines and size same) Ash-sharífiya, a treatise on the art of controversy by سيدالشريف الجرجاني Sayyad Ash-sharîf al-Jurjání; d. 816 (1413). See Brock. II 216 where the title is given as رسالة في قواعدالبحث Risa'la fi qawá'idi'l-Baḥs; also see Cat. Berl., No. 5321. Begins:

الحمد لله الذي لا مانع لحكمه ولا ناقض لقضائه ....وبعد هذه قواعدالبحث مقدمة

Not dated. This portion is evidently written in continuation to the former two, though written in larger fair naskh. F72 is superfluous and evidently belongs to some work on logic. F3a is blank.

FF73b—91b الكافي في علمي العروض و القوافي [lines 9, size $4\frac{3}{4} \times 2$] Al-Káfí fi 'ilmayi'l 'Arûḍ wa'l-qawáfí, a text on Prosody by

ابو ذكريا يحيى بن علي بن الخطيب التبريزي

Abû Zakarîya Yaḥya bin 'Ali bin al-Khaṭîb al-Tabrîzî, d. 502 (1109). See Brock. I 279 Cat. Berl. No. 7110.

The folios of this last part are much smaller and written in a small elegant naskh with copious notes on the margin, quoted from some commentary on the text. Not dated 17th century. Begins:

الحمدلله على الانعام والشكر له على الالهام........ وبعد فهذه تاليف كافي في علمي العروض والقوافي

MATHEMATICS.

No. XCIX.

Folios 255. Lines 15. Size $5 \times 2\frac{3}{4}$.

كتاب اقليدس *

A text of Euclid's Geometry, in 15 books, by:—

ابوجعفر نصيرالدين محمد بن محمد الحسن الطوسي

Abû Ja'far Naṣiru'd-Dîn Muḥammad bin Muḥammad Al-Ḥasan al-Tûsî, born 607 (1210); died at Bagdád, 672 (1273), composed in 646 (1248). *Cf.* Brock I 510; Cat Berl. No. 5918; Ḥ Kh I 383, Bk I, F2a; Bk II, F39a; Bk III, F49a; Bk IV, F69a; Bk V, F81a; Bk VI, F93a ;Bk VII, F114b; Bk VIII, F126a; Bk IX, F134b; Bk IX, F143b; Bk X, F143b; BkXI, F175a; Bk XII, F195a; Bk XIII, F208b. Bk XIV, F224a; Bk XV, F230a.

Copious notes are on the margin and on inter-leaved folios, which are not counted.

Begins:—

الحمد لله الذي منه الابتداء و اليه الانتهاء .... و بعد فاما فرغت من
تحرير المجسطي رايت ان احرر كتاب اصول الهندسة والحساب المنسوب
الى اقليدس الصوري بايجاز غير مخل واستقصي في ثبت مقاصده
استقصاء غير ممل و اضيف اليه مايليق به مما استفدته من كتب اهل
هذا العلم واستنبطه بقريحتي و افرز مايوجد من اصل الكتاب في نسختي
حجاج و ثابت عن المزيد عليه اما بالاشارة الى ذلك او باختلاف الوان الاشكال
و ارقامها .... اقول الكتاب يشتمل على خمس عشرة مقالة مع الملحقين
بآخره و هي اربعماية و ثمانية و ستون شكلا في نسخة الحجاج و بزيادة عشرة
اشكال في نسخة ثابت و في بعض المواضع في الترتيب ايضا بينهما اختلاف و انا
رقمت عدد اشكال المقالات بالحمرة للثابت و بالسواد للحجاج اذا كان مخالفاً

The text ends on F 233b.

فان زوايا كل واحد منهما بعدة قواعد الآخر و البيان قريب من بيانه و اذا
وفقني الله تعالى في تحرير هذا الكتاب حسب ماقصدته فلا ختم الكلام بحمد الله
انه موفق و معين

FF234a—239b a supplement to the above by the author himself.

Begins:—

وجد في بعض نسخ اقليدس بعد تمام المقالة الخامسة عشر .... كل
مخمس متساوي الاضلاع و ذلك ما اردناه و هذا ما قصدته و انما اوردته
Ends
في الكتاب لكونه مبنيا على ماهو خارج منه فمن شاء فليلحقه به والله
الموفق والمعين

F238a is blank. F238b—239b is another note containing a rider. F240 is blank. FF241 to end is a تذكرة beginning:—

القول في اقامة البرهان على الحكم المذكور في الشكل الخامس عشر من
المقالة الثانية عشر من هذا الكتاب الخ

Dated, on F233b, the 11th Ẕu'l-Hajj 1215. Written in a small elegant nasta'līq.

No. C.

Folios 144. Lines 19. Size 11 × 6.

A translation from Encyclopedia Britanica, and Hutton's Mathematical works on Arithmetic, presumably by 'Abdur Raḥîm better known as 'Abdur Raḥîm Dahriyá, a very recent Indian writer.

A note in Persian says:

برنیک باز جویندهٔ این رساله پیدا خواهد شد که اکثر مسائلش برچیده
شده اند از مخزن علوم یا انسیکلوپیدیه و کمتر از مثیمطکز یا عام هندسه
حکیم هطن و کمترک ازین رساله خودش است *

The commencing passage of the Preface will reveal both the contents and the title of the work.

هذا السواد الآتي الجدير بلقب المعلم الجزء العلمي من علم الاعداد في غاية
من التسهيل و حسن الارشاد الذي يحتوي على ضوابط اصلية هي امهات الحساب
و قواعد فرعية هي اصول تسهيل المعاملات في كل باب و ينطوي من
تكسير الصحاح على نظام خاص قياسي عشري مفيد للتدقيق في الامور
الحسابية و على انماء النسب التاليفية و السلاسل العددية التي تحل
بخواصها المسائل المستصعبة الابية مع شريف آراء كلية آخر نهتدي بها
الى اتمام اعمال جزئية و استخراج انواع الجذور من ذلك القوي العددية

Begins: ترجمة الفن الحسابي من مخزن العلوم الجراطنة - الحساب علم
تنجلي به خواص الاعداد و تتضح طرف اعمال تتعلق بالاعداد - ليس
عندنا علم بمبدأ هذا الفن و ابتكاره الخ

Composed in the beginning of September 1823 A.D. (*vide* F1b). The MS. is possibly autograph, written in a peculiar kind of rounding naskh.

MISCELLANEOUS.

No. CI.

Folios 705. Lines 5. Size $5 \times 2\frac{1}{2}$.

اخوان الصفا *

Ikhwánu's-Şafá, an elaborated recast of the 8th book of the 2nd Division of رسائل اخوان الصفا Rasá'il Ikhwánu's-Şafá, *cf.* Ḥáji Khalfa III. 460, Cat. Berl. Nos. 5035, 5040.

Not dated. 18th century. Written in a fair elegant naskh.

Begins:

فی بیان بدأ الخلق - يقال انه لما توالدت اولاد بني آدم و كثرت و انتشرت
فی الارض برّا و بحرا

This work with a preface attached to it has been repeatedly printed and is prevalent in India.

No. CII.

Folios 315. Lines 19. Size $6\frac{3}{4} \times 3\frac{1}{2}$.

جواهرالزواهر *

Jawáhiruz-zawáhir, a treatise on Theosophy, by Muḥammad Dá'im bin Sayyad Mirzá Balandawî. Neither the work nor the author could be identified. The work is divided into a مقدمه (Introduction) 72 chapters called باب Báb, and a خاتمه Khátima (conclusion). The following will give an idea of the contents:

مقدمه		... ... في فايدة كتب القوم
1	باب ١	... ... في شمس عمي البصير فيهاءمي
2	باب ٢	... ... في الوجود العالم و وحدة الوجود
4	باب ٤	... ... في تفسير سورة الاخلاص
6	باب ٦	... ... في الاحدية
9	باب ٩	... ... في العلم
22	باب ٢٢	... ... في الاعيان الثابتة ...
26	باب ٢٦	... ... في التجليات الذاتية والصفاتية والافعالية ...
32	باب ٣٢	... ... في القلم الاعلى واللوح المحفوظ
39	باب ٣٩	... ... في السموات السبع ...
54	باب ٥٤	... ... في الولاية و حقيقة الولي
56	باب ٥٦	... ... في بيان انواع الكشف
62	باب ٦٢	... ... في الموت و الحيوة
72	باب ٧٢	... ... في الجنان رزقها الله لنا و للمومنين
		في الاذكار و المراقبات — خاتمه الكتاب *

Begins, on F23b,

الحمدلله الذي ليس لاوليته ابتدا ولا لاخريته انتهاء الخ

The colophon gives the title زواهرالجواهر

Dated the 21st Muḥarram, 1164. Written in a small elegant nasta'liq. Scribe:—Muḥammad Záhid.

FF1-22 are two pamphlets in Persian in a very recent hand and paper, on connected subjects.

No. CIII.

Folios 665. Lines 21. Size 9½ × 5.

كشف الغطاء *

Kashfu 'l-gitá', by Qáḍî Ṭáj Maḥmûd Khán, some unknown Indian writer of the 19th century. The work is divided into a مقدمه, 3 books called فنون and a Khatimá. The contents of the work can be known from the following:—

مقدمه في بيان المبادي العلمية والحد والحدود و الموضوع والغاية *

الفن الاول فى بيان الحكمة النشأة المتوسطة الجامعة للوجوه كلها و حكمة تكوينها و حكمة الخلاق والحاجة الى التشريع والعلوم الدينية وحكمة الرد على غير الملة الاسلامية *

الفن الثاني فى حكمة الامامة و الخلافة و حكمة وجود العلماء الخ

الفن الثالث في حكمة الامارة والسلطنة و ادابها *

In the الخاتمه various questions are dealt with, *e.g.* حكمة القيامة &c. The work seems the result of some controversy.

Kashfu 'l-ġiṭá' ends on F652*a*

F 653*a*-656*b* is rejoinder to the above work by certain Mawlawî 'Abdu'l-'Azîz.

FF 657*a*—end contain an incomplete pamphlet on مقدمة الركوع by عفيف الدين بن علاء الدين الحسيني 'Afîfu'd-Dîn bin 'Ala'uddîn-al-Ḥusaynî.

The colophon gives the date, but the year is wanting. The MS. is very recent written in Nastá'líq.

Kashfu 'l-ġiṭā' begins:

الحمد لله الذي ابدع العالم و احسن حكمة و نظامه و تدرا تكوين

PERSIAN MANUSCRIPTS.

COMMENTARIES ON THE QUR'ÁN.

Size 10 × 6. ff. 367. ll. 19.

No. CIV.

مواهب عليه معروف به تفسير حسيني *

Mawáhib-i-'Aliyya known as Tafsír-i-Ḥusayní.

The well-known Persian commentary on the Qur'án composed in A. H. 899 and dedicated to Mír 'Alí Shír. Complete in two volumes.

Author: Ḥusayn Wá'iẓ-al-Káshifí حسين واعظ الكاشفي the author of the Anwár-i-Suhaylí, Riyáḍu'sh-Shuhadá and Akhláq-i-Muḥsiní, (d. A. H. 910=A. D. 1504.)

For other copies see Rieu, pp. 9*b*—11*a*, Ethé col. 1041—1043 India Off. Lib. Cat. pp. 37—39 and Ḥaj-Khal. Vol. II. p. 360.

Vol. I. The first half of the commentary comprising the chapters (I—XVIII) that is الفاتحة to the end of الكهف Begins :—

بعد از تمهيد قواعد محامد الهي و تاسيس مباني ثنا خواني حضرت رسالت پناهي *

In the introduction the author says that at the request of Mír 'Alí Shír he had begun to write an extensive commentary on the Qu'rán in four volumes entitled جواهر التفسير لتحفة الامير but after completing the first volume many hindrances kept him from continuing his work, so he began to write this short commentary for his great patron in an easier language and completed it in A. H. 899.

The first three folios have been recently replaced in a fair modern Nasta'líq. The title of each chapter is ornamented and the text of the Qur'án is pointed and written in red.

Not dated, apparently seventeenth century, written in a neat and good Naskh with gold-ruled margins.

No. CV.

Size 7½ × 4½. ff 502. ll. 17.

Vol. II. The second half of the above, extending from the beginning of chapter XIX to the end of the Qur'án; that is المريم to الناس

Begins:— * کہیعص در مواهب صوفیه بادیه
f. 17*a* Blank.

The work ends with the following Rubá'í, composed by the author's son to commemorate the date of composition:—

با خامه که این نامهٔ اقبال نوشت و انجام سخن بادمن الفال نوشت

گفتم مه و سال و روز و تاریخ نویس فی الحال دوم زشهر شوال نوشت

The words دوم زشهر شوال =899 A. H.

The Mawáhib-i-'Aliyya has been translated by 'Abu'l Faḍl Muḥammad bin Idrís Bidlisí who died in A. H. 892. See Ethé col. 141.

Not dated; apparently seventeenth century, written in a very beautiful minute Naskh with 'Unwáns and gold-ruled margins. The text of the Qur'án is written in red.

No. CVI.

Size 7 × 3½. ff. 339. ll. 25.

THE SAME.

The first half of the above commentary comprising the chapters I—XVI, that is الفاتحه to the end of النحل begins as usual.

No. CVII.

Size 7 × 3½. ff. 419. ll. 25.

THE SAME.

The second half of the same (incomplete).

Extending from the beginning of the chapter XVII entitled سورة بني اسرائيل to the middle of سورة والعاديات

After f. 418*b* ten or twelve folios, comprising the latter part of والعاديات to the end of the Qur'án, are missing and the MS. ends abruptly with the Rubá'í quoted above. Not dated: seventeenth century. Neat small Naskh. The text of the Qur'án is written in red.

No. CVIII.

تفسیر علوي *

Tafsír-i-'Alawí.

Another complete Persian commentary on the Qur'án according to the Shí'a doctrine composed in A. H. 1202 and dedicated to

Mír Muḥammad 'Alí al-Ḥusayní, after whom the work is named. Complete in two volumes.

Author: Ḥusayn Riḍa ibn 'Ali ibn Yá'qúb Afshár. :—
حسین رضا ابن علي ابن یعقوب افشار (Not mentioned in any other catalogue).

Size 7 × 4. ff. 455. ll. 23.

Vol. I. Comprising the chapters I—XVIII, that is, from الفاتحه to the end of الکهف

Begins:— إقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ................مَالَمْ يَعْلَمْ

ای حامدان ذات تو از ذرهٔ بیشتر من کی رسم بحمد تو کز ذره کمترم *

In the introduction the author states that he was requested by Mír Muḥammad 'Ali-al-Ḥusayní to write a commentary on the Qur'án according to the Shí'a doctrine based exclusively on the traditions of the Ahl-i-Bayt (relatives of the prophet) and some well-known books like the تفسیر صافي and تنویر المواهب. Mír Muḥammad 'Alí died shortly after in A. H. 1195 and the author as a token of regard for his great patron composed the work in A. H. 1202.

After dwelling at length upon the various peculiarities, and beauties of the Qur'án the author begins abruptly with the 1st chapter "الفاتحه" on f. 10a.

This part is dated the 20th Ramaḍán, A. H. 1207.

No. CIX.

Size 7 × 4. ff. 453. ll. 23.

The same.

The second half of the same comprising from the beginning of chapter XIX to the end of the Qur'án that is المریم to النّاس

Begins:— کهیعص در اکمال الدین از حضرت صاحب الامر مرویست

f. 1a—3b. A table of contents of both the volumes has lately been added in a modern good Nast'alíq hand.

f. 4a. A note in the author's own hand says that this copy was compared and revised on the 12th of Jamádi II A. H. 1208.

Scribe: Amánatu'lla, dated the 5th Jamádi-al-Awwal. Both volumes are written in one and the same Nasta'líq hand with the text of the Qura'án in bold Naskh. The MS., though recent, seem to have been roughly handled.

TRADITIONS.

No. CX.

Size 7½ × 4. ff. 521. ll. 22.

* شرح سفرالسعادت

Sharḥ-i-Sufru's-sa'ádat.

A commentary on the Sufru's-sa'ádat also known as صراط المستقيم of Muḥammad bin Ya'qúb known as Majdu'd-Dín-al-Fírúzábádí who died in A. H. 817, relating to the life, character and teachings of Muḥammad.

Commentator: 'Abdul Ḥuq bin Sayfu'd-Dín bin Sa'du'lla-al Turk-al-Dihlawí al-Bukhárí عبدالحق بن سيف الدين بن سعدالله الترك الدهلوي البخاري (d. A. H. 1052.) See Rieu p. 15*a*.

After a short notice on the life of Majdu'd-Dîn, the commentator divides the introduction into two parts called Qisms—

قسم اول در مصطلحات علم و حديث and قسم ثاني ايمه مذاهب اربعه

which is followed by a series of works, ennumerated by him, referred to in his commentary.

On f. 5*b*. The commentary begins thus:

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم *

f. 1*b*—5*a*. Table of Contents supplied by a modern hand.

f. 49-50. Written in a later hand.

Scribe: Muḥammad Muḥsin ibn 'Abdu'l Karím ibn Fatḥ 'Alí of Jahángírábád, Multán. Dated "*94*" probably for 1194 A. H. written in fair Nastá'líq with occasional notes on the margin.

THEOLOGY.

No. CXI.

Size 7 × 3¾. f. 702. ll. 19.

* شرح وردالتقرب و حزب التوسل *

Sharḥ-i-Wirdu't-taqarrub-wa-Ḥizbu't-tawassul.

A commentary on Wirdu't-taqarrub containing the genealogy, life, practices and moral teachings of the Prophet: the modes of prayer and other peculiarities of the Ḥanifite school are explained at length, supported by the precepts and sayings of holy men. Compiled in A. H. 1021. Commentator: Muḥammad Waliu'lláh

ibn Aḥmad 'Alí Farrukhábádí, the author of Wirdu't-taqarrub itself (d. 1243 A. H.) and probably the author of the History of Farrukhábád mentioned by Rieu p. 959*b* :—

محمد ولي‌الله ابن احمد علي فرخ آبادي

The first ten folios contain the contents of the text with their divisions and detailed subdivisions. The principal divisions are only seven with muqaddima and khátima, as we learn from the first sentence of the text متن و شرح كتاب وردالتقرب و حزب‌التوسل كه مرتب است بر مقدمه و فاتحه و هفت باب و خاتمه

on f. 12*a*. The author in his own writing gives a long list of the books from which he has taken his materials for this work such as Revealed Books, viz., the Qur'án, the Arabic translation of the Bible, the Persiān translation of the Zabúr, *i.e.*, the Old Testament; commentaries on the Qur'án, viz., Tafsír-i-Bayḍawí, Mu'állimu't-Tanzíl, &c.; Traditions, viz., Ṣaḥíḥ Bukhárí, Mishkát, Books of Prayer, and Jurisprudence and many other theological and historical treatises. A note on the margin contains the following words:—

الخاتم والكاتب لما في هذه الصفحة العبد المولف محمد ولي‌الله الفرخ آبادي

The text itself begins on f. 12*b* :—

اللّهم لك الحمد اولاً و آخراً الا ما انعمت علينا بملة نبيك المصطفى و صحبة حبيبك المجتبى

The author tells us in the introduction that after finishing Wirdu't-taqarrub in A. H. 1198, he began to write a commentary on the same and this he finished in A. H. 1204 which is obtained from the following line:—

اللهم صل على سيدنا و مولانا محمد و على آله و بارك و سلّم

f. 697-698. Blank: contents wanting. The last twenty folios are very much damaged and pasted over throughout. The colophon says that this is the third copy of شرح وردالتقرب written for remuneration by Bansí Dhur of Furrukhábád, dated 18th Dul-Qa'd A. H. 1225. Good Nasta'líq.

No. CXII.

Size 4¼ × 2½. ff 354. ll 12.

ترجمهٔ مكارم‌الاخلاق *

Tarjuma-i-Makárim-al-Akhláq.

A Persian translation of the famous text Makárimal-Akhláq of Abú Naṣral-Ḥasan bin Abú Alí al-Faḍl al-Ṭabarsi, a Shí'a of great learning.

The name of the translator is not mentioned anywhere.

Begins:— حمد و ثنا تیرمی را که عقول ذریات آدم از کنه ادراک

The work is divided into twelve chapters, each subdivided into several sections.

These divisions and the contents thereof exactly agree with those of the محاسن الآداب mentioned in Rieu p. 156 Makárim-al-Akhláq has been translated into Persian also by 'Ali bin Ṭífúr-al-Bustárí, (a copy of which exists in the Bankipur Library), and by several other persons.

Not dated; serial 1700. Minute and neat Naskh.

No. CXIII.

Size 4½ × 2¾. ff. 155. ll. 12.

* آداب عباسی *

Ádáb-i-'Abbásí.

A rhetorical treatise, translated from the "Miftáḥul-Faláḥ" of Baháu'd-Dín Ámilí who died in A. H. 1030, relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night. Translator: Ṣadru'd-Dín Muḥammad-al-Tabrízí.

صدرالدین محمد التبریزی *

Begins:—

تقدیس و تسبیح پادشاه قادریرا که خلص عبادش بمفتاح الفلاح قد افلح المؤمنون .... الخ

F. 4a. The work is divided into six chapters, over lined with the number of page on which they begin:—

باب اول در بیان آنچه از طلوع صبح صادق تا طلوع آفتاب بجا باید آورد *

باب دوم دربیان آنچه از طلوع آفتاب تا وقت ظهر بجا باید آورد *

باب سوم در بیان آنچه از وقت ظهر تا فرو رفتن آفتاب بجا باید آورد *

باب چهارم در بیان آنچه از فرو رفتن آفتاب تا وقت خوابیدن بجا باید آورد *

باب پنجم در بیان آنچه از وقت خوابیدن تانصف شب بجا باید آورد *

باب ششم در بیان آنچه از نصف شب تا طلوع الصبح بجا باید آورد *

F. 154 Bound inversely.

Not dated. Latter part of the 17th century; written in a good Naskh, gold-ruled borders with incidental notes on the margin.

JURISPRUDENCE.

No. CXIV.

Size 9 × 4½. ff 182. ll 22.

تنویرالمنار *

Tanwíru'l-Minár.

A Persian commentary on al-Minár, the famous text on the principles of jurisprudence, of Abu'l Barakát ibn Aḥmad, known as Ḥáfiẓ-u'd-Dín al-Nasafí who died in A. H. 710.

Commentator: 'Abdu'l 'Alí Muḥammad, known as Baḥrul 'ulúm ibn Niẓámu'd-Dín al-Anṣárí (d. A. H. 1226) :—

عبدالعلي محمد معروف به بحرالعلوم ابن نظام‌الدين الانصاري

Begins :— الحمدلله الذي احكم اصول الشريعة الغراء

For other commentaries on al-Minár *see* Ḥaj Khal VI. p. 125 and Brocklmann Vol. II p. 196 and this Ms. must not be confused with the Tanwíru'l-Minár, another commentary on al-Minár, by Qáḍí Abu'l Faḍl Muḥammad, mentioned by the former.

A copy of the present Ms. exists in the Bankipur Oriental Library.

The colophon says that this Ms. was copied by the order of Hidáyat Aḥmad for Jang Bahadur in A. H. 1222 by Mír Muḥammad Báqar Khán, son of Rafí'ud Dín Muḥammad Khán. Written in a fair Nasta'líq.

No. CXV.

Size 6½ × 3½. ff 217. 11.

ترجمهٔ شرح تجريد معروف به تحفهٔ شاهي و عطيهٔ الهي (ناقص)

Tarjuma-i-Sharḥ-i-Tajríd known as Tuḥfa-i-Sháhí-wa 'Aṭiya-i-Iláhí (Defective).

A Persian translation, with annotations, of the famous Tajríd-al-'aqá'id which is divided into seven maqáṣids (see Ḥaj Khal II, p. 193) of Naṣíru'd-Dín Abú Ja'far Muḥammad bin Muḥammad-al-Ṭúsí who died in A. H. 672. Compiled in A. H. 1023.

Some folios are missing at the beginning and the name of the author is not found anywhere. The title of the book is mentioned on f. 2a as تحفهٔ شاهي و عطيهٔ الهي (نامیده شد) but on f. 216a it is simply said تمام شد ترجمهٔ شرح تجريد

The Ms. opens with the words رخواص و عوام از معارفت الهي and contains the translation of only the last four maqáṣids of the Tajríd-al-'aqá'id, viz.

1. f. 3b. فی اثبات الصانع و صفاته
2. f. 79a. فی النبوة
3. f. 99a. فی الامامة
4. f. 178b. فی المعاد

Fair Naskh. Seventeenth century.

ARABIC POETRY.

No. CXVI.

Size 7 × 3¾ ff 311. ll. 21.

شرح ديوان علي *

Sharḥ-i-Díwán-i-'Alí.

A Persian commentary on the famous Arabic Díwán attributed to 'Alí bin Abû Ṭálib who died in A. H. 40 with a versified Persian paraphrase. Compiled in A. H. 890

Author: Ḥusayn bin Mu'ínu'd-Dín Maybudí. (d. A. H. 910.)

حسين بن معين الدين ميبدي *

For full particulars of the work and other copies see Rieu p. 19, Ḥaj-Khal Vol. II. p. 499 and Vol. VI p. 474. Begins:-

سپاس سعادت اساس و شکر عبادت لباس معبودیرا که اعلام نبوت ولایت در میدان فتوت

In the preface the commentator, who is also known as the author of some philosophical and astronomical treatises, deals at length with the doctrines of Ṣûfís and philosophers. The work is divided into seven sections (for detail *see* Rieu p. 19). The Arabic verses are written in red and blue in many places.

Scribe:—Fadlulláh ibn Amír Muḥammad ibn (*sic*) Sulṭán Muḥammad Gaznawî (?). Dated A. H. 1061, written in small neat Naskh with gold-ruled borders.

No. CXVII.

Size 5½ × 3. ff. 206 ll. 16

THE SAME.

Another incomplete copy of the same with the usual versified Persian paraphrase.

Begins as usual.

The first 122 folios contain copious marginal notes and interlinear annotations. The Arabic verses are written in red with vowel points. Some folios are missing at the end and the Ms. breaks off with the Arabic verse:

واليوم ارضيه بضرب و غضب ضرب غلام ارب من العرب

The Ms. seems to be written in the same year and by the same hand as the preceding one.

SUFISM.

No. CXVIII.

Size 5½ × 3. ff. 108. ll. 11

ثمراة الحياة *

Samarát-al-Ḥayát.

A collection of the sayings and precepts of Shaykh Burhánu'd-Dín Burhánpurí, relating to spiritual life, illustrated by the traditions of the prophet and sayings of other holy men.

Compiled by: 'Alí 'Askarí bin Muḥammad Taqí bin Muḥammad Qásim-al-Khawáfí علي عسكري بن محمد تقي بن محمد قاسم الخوافي probably the author of مهرو ماه, who died in A. H. 1108. Rieu p. 699.

Begins: .... حمد الخفي والجلي لله القوي الولي و الصلواة و السلام

The author who is a desciple of the above-named saint sings his praises in the introduction.

Scribe:—Muḥammad Na'ím. 1800. Rough Ta'líq.

No. CXIX.

SUFISM.

Size 8¼ × 3⅜. ff. 188. ll. 21.

مفتاح الفتوح *

Miftáḥ-al-Futúḥ.

A Persian commentary on the famous text Futúḥ-al-Ġayb of the celebrated holy Saint Shaykh 'Abdu'l-Qádir al-Jílání who died in A. H. 561.

Commentator: 'Abdu'l Ḥaqq bin Sayfu'd-Dín ad-Dahlawí-al-Bukhárí عبدالحق بن سیف‌الدین الدهلوی البخاری (d. A. H. 1052).

Begins:— هذا کتاب فتوح‌الغیب لسیدنا و مولانا العلامة‌الاوحد........

The original text Futúḥ-al-Ġayb is divided into 78 chapters, described in Ber. Cat. Vol. III. No. 2837, (*vide* also Ḥaj. Khal. IV, p. 386) and similar divisions are maintained in this commentary.

In the epilogue the author says that while he was in Mecca, the holy Saint 'Abdu'l-Wahháb Muttaqí al-Qádirí-al-Sháḍilí highly praised the book فتوح الغیب and directed him to read it and act according to it. On his return to India the author obtained a copy of the same from some venerable personage. Subsequently he was requested by Asadu'd-Dín Sháh Abu'l Ma'álí to write a commentary on it, which he did in A. H. 1022 as we learn from the following line of the versified chronogram:—

مفتاح فتوح نام تاریخ افتاد   درخاطر ازانکه مظهر لاریب است *

The words مفتاح فتوح give A. H. 1022. An index to this copy is prefixed in the beginning.

The commentary مفتاح‌الفتوح has been printed in Lucknow.

The Colophon says that it was copied by 'Abdu'lláh al-Najaf 'Alí-al-Qádirí al-Ḥusayní on the 7th Ramḍán A. H. 1244. Written in a fair minute Naskh.

No. CXX.

Size 8 × 4.   ff. 88.   ll. 15.

امواج خوبی *

Amwáj-i-Khúbí.

A treatise on theosophy, relating to the connection between the body and the soul and the spiritual progress of the latter, and treating the prophet as a sublime being; illustrated, in the form of question and answer, by verses of the Qur'án and traditions.

Begins:— اللهم صل علی محمد سیدنا و حبیبنا و نبینا بعدد کل معلوم لك

On f. 2a, l. 10 the name of the author is simply mentioned as محمد که مصنف این کتاب است and again the concluding line says تمام شد این کتاب امواج خوبی تصنیف حضرت جناب محمد قدس‌الله سره‌العزیز

Not dated; nineteenth century; bad handwriting within coloured borders with incidental notes on the margin.

No. CXXI.

Size 5¾ × 3¼. ff. 100. ll. 13.

تجليات رحماني *

Incomplete and defective copy of a theosophical treatise entitled تجليات رحماني divided into twenty-three Tajallís or lights by 'Alí Muḥammad ibn Sayyad 'Abdu'r Raḥmán ibn-i-Sayyad Muḥammad Ḥusayní al-Qádirí:—

علي محمد ابن سيد عبدالرحمان ابن سيد محمد حسيني القادري

The manuscript is defective at beginning and end. It opens with the words فيض برحمته من يشاء پر نور گردانيد and breaks off thus :—

ر ضربي به پهلوي چپ يا شهيد

Not dated 1800, fair Nasta'líq.

HISTORY.

No. CXXII.

Size 9 × 5½. ff. 411. ll. 21.

روضة الصفا *

Rawḍatu's-Ṣafá.

The first five volumes of the well known universal history from the creation of the world down to the time of the author written at the request of, and dedicated to, Mír 'Alí Shír, the Wazír of Sulṭán Ḥusayn King of Persia, A. D. 1468—1505.

Author: Muḥammad bin Khávand Sháh bin Muḥammad (b. A. H. 873=A. D. 1433, d. A. H. 903=A. D. 1497).

For particulars and other copies see Rieu, p. 87. Ethé, Col. 26. Morley, p. 30.

Vol. I.

Containing the history from the creation down to the last of the Sásánian Kings Yazdijird.

Begins :—

تقلیل ایام دولت ملوک کامکار و سلاطین نامدار دلیل ساطع دوام پادشاهي اوست

In the introduction the author says that the work is divided into seven books or volumes called Qisms.

Not dated. 17th Century. Written in a fair Nasta'lîq.

No. CXXIII.

Size 7¼ × 4. ff. 490. ll. 15—21.

2. Vol. II.

This volume contains the history of the prophet and the first four Caliphs.

Begins :—

عنوان صحیفه مرادات و فهرست مجموعه سعادات مبني از حکایات

Ff. 1*b* and 2*a* are profusely decorated. A note in the end says that this manuscript was bought by Muḥammad Ja'far Bardwání in A. H. 1241.

After f. 140 four folios are left blank, but the text is complete.

This portion is dated the 12th year of the regin of Akbar. Written in a good Nasta'lîq with gold-ruled borders.

No. CXXIV.

Size 7¼ × 4¼. ff. 302. ll. 19.

Vol. III.

Containing the history of the twelve Imáms and of the Caliphs of the Umayyad and the Abbaside dynasties.

Begins :—

حمد و ثنای که سبحان ملاءاعلي از اداي شمة ازان عاجز آیند و شکر و سپاسي که مدتکمان

After f. 130 two folios have been left blank, but the text is complete.

After f. 296 two blank folios have lately been added.

Dated 22nd Rajab, A. H. 1104. Written in a small Nasta'līq within borders ruled in blue and red.

A note on the fly-leaf says :—

"مالک این کتاب چارلس بادم صاحب است در سنه ۱۲۰۰ هجري"

No. CXXV.

Size $8\frac{3}{4} \times 4\frac{1}{2}$. ff. 424. ll. 25.

Vol. IV. and V together.

ff. 1—228. Vol. IV.

This volume contains the history of the dynasties contemporary with the 'Abbaside Caliphs down to their extinction by Tímúr.

Begins :—

فهرست نسخهٔ سعادت ابدي و ديباچهٔ كرامات سرمدي ثناي كريميست
كه از جود بيغايت مخلوقات عالم

f. 1*b* and 2*a* are profusely decorated.

f. 9 and 10 left blank and the contents wanting.

ff. 229b—424. Vol. V.

Containing the history of Chingizkhan and his successors, down to the time of Tímúr.

Begins :—

ارايش ديباچهٔ مناقب و مآثر رفيع مقدار و نمايش روزنامچهٔ خصايص و مفاخر

f. 229*a* and 230*b* are richly decorated.

Not dated, apparently of the 16th Century. Written in a beautiful minute Nasta'līq with borders ruled with gold. Unfortunately the remaining volumes of this valuable work are wanting in this Library. The whole work has been lithographed at Bombay 1848. For other editions and translations of various parts of this, see Morley, pp. 35, 36; Elliot, pp. 131-133, and Zenker, Vol. I., pp. 104-106, Vol. II, pp. 59.

No. CXXVI.

Size $6\frac{1}{2} \times 3\frac{3}{4}$. ff. 150. ll. 14.

شواهد النبوة *

Shawáhidu'n-Nubúwwat.

A treatise relating to the proofs and evidences of the divine mission of the Prophet; composed in A. H. 885. Author: 'Abdu'r-Raḥmán Jámí عبدالرحمن جامي (d. A. H. 898).

For other copies, see Ḥaj. Khal. IV, p. 83. Rieu, p. 146. Some folios are missing at the beginning and the manuscript opens abruptly with:—

اهل يمن بموجب شريعت حكم كنم * گفتم يا رسول الله من عالم نيستم

The date of composition is obtained from the word تممه in the following versified chronogram at the end.

دران وقت اتمام آن دست داد كه تممه بود تاريخ سال *

which is = A. H. 885.

The work is divided into an Introduction, Seven books, called *Rukn*, and a Conclusion.

This work was translated into Turkish by Lámi'í. See Ḥaj. Khal. referred to above. Dated A. H. 1231. Written in a fair Nasta'líq.

No. CXXVII.

Size $7\frac{1}{4} \times 4$. ff. 201. ll. 21.

تاريخ وصاف *

Táríkh-i-Waṣṣáf.

The first two volumes of the Táríkh-i-Waṣṣáf otherwise called تجزية الامصار و تزجية الاعصار containing the history of the Mughal Sultans of Persia from A. H. 656 = A. H. 685.

Composed between A. H. 699—712. Author: Khwája 'Abdu'l-láh bin Faḍlu'l láh Shírází known as Waṣṣáf.

خواجه عبدالله بن فضل الله معروف به وصاف

For particulars and other copies, see Ḥaj. Khal. II, p. 156. Rieu, p. 161, Ethé, col. 84, and Rosen, p. 52.

ff. 1b—122a.

Vol. I. This volume begins with a preface including a dedication to Gazan and containing the history of the death of Mangú Qáán in A. H. 656 down to the accession of Argún

Begins :—

حمد و ستایشي که انوار اخلاصش آفاق و انفس را چون فاتحه صبح صادق متلالي سازد

ff. 122b—201a.

Vol. II. Containing the history from the beginning of the Salágúrí Atábaks in Fárs down to the Atábaks of Lúr, A. H. 685.

Begins :— علی الله رب العالمین توکلي و في کل احوالي عليه معولي

The last three volumes of this valuable work are, unfortunately, wanting in this Library. Táríkh-i-Waṣṣáf is no doubt an excellent specimen of the flowery Persian style intermixed with copious Arabic and Persian verses with suitable quotations of the texts from the Qur'án.

The entire work has been lithographed in Bombay, A. H. 1269, and the first volume has been edited and translated into German by Hammer, Vienna 1856. The manuscript is hopelessly wormed and damaged and spaces for headings are left blank in many places. Not dated, 17th Century, good Nasta'lîq with coloured borders.

No. CXXVIII.

Size $10\frac{1}{2} \times 4\frac{1}{2}$. ff. 121. ll. 32-35.

خلاصة التواريخ *

Khulásatu't-Tawáríkh.

A short history of India from the time of Raja Judhister, one of its earliest kings down to the fortieth year of 'Alamgir's reign. Composed in 1107 A.H. and dedicated to the Emperor.

Author : Surjan Rái. سوجن راي

For particulars and other copies, see Rieu, p. 230, Ethé, col. 129, and Pertsch's, Berl. Cat., pp. 455—458.

Begins :— نقاش نگار خانهٔ کائنات و مصور کارگاه ممکنات چون اقتضاي آن کرد

The author, a munshí by profession, as he calls himself on f. 3*b* enumerates a series of historical works on which he has based his present compilation.

The contents of the Khulaṣatu't-Tawaríkh have been fully stated by Morley, Descriptive Catalogue, p. 69, by Elliot, History of India, Vol. VIII, pp. 5—12, and by Rieu; and has been translated into Urdú by Mír Shír 'Alí Afsús under the title of Aráish-i-Maḥfil.

Some folios are missing at the end and the manuscript breaks off in the middle of the account of Aurangzeb's contest with Shujá'.

ff. 80 and 121 are bound inversely.

Not dated, *circa* 1800. The manuscript is much damaged and written in a very careless rough Ním-shikasta.

No. CXXIX.

Size 8 × 4. ff. 552. ll. 17.

Akbar-náma.

اکبر نامه

The first volume of the famous detailed and authentic history of the reign of Akbar with an account of his predecessors, divided into two parts.

Author: Shaykh Abu'l Faḍl bin Mubárak known as 'Allámí شیخ ابوالفضل بن مبارک معروف به علامي (murdered in A. H. 1011).

For a full account of his life we may refer to H. Blochman's Â'ín-i-Akbarî.

For other copies, see Rieu, pp. 247—251, Ethé, col. 110—114, Ind. off. Lib. Cat., 162—165.

ff. 1*a*—261*b*.

First part.—Containing an account Akbar's predecessors down to Humayún.

Begins:—

الله اکبر این چه دریافتیست ژرف و شناختي شگرف که حقیقت پذیران دقیقه رس

In the introduction the author states that he wrote this work by the order of the Emperor who corrected it according to his own

recollection and that his materials, for this compilation, consisted of the official records, the letters and returns of the State officers.
f. 261*b* and 262*a* Blank.

f. 262*b*—552*b*.

Part II.—Containing an account from the Monarch's accession down to the seventeenth year of his reign.

Begins :—

سلسلهٔ انتظام کارگاه آفرینش که مظاهر حقیقت نمای شهود و شواهد قدرت واجب الوجود است

The contents of f. 534 and the first two lines of f. 535*a* beginning with واز سوانح که درین هنگام بظهور آمده......الخ and ending with the words عزت یافت are given somewhat later on in the printed edition of the Asiatic Book Society, Vol. III, p. 4, and a faint note on the margin contains these words:— خاتمهٔ المنة لله هفتم اردي بهشت را دراینجا باید آورد
The Akbar-náma was published in three volumes in the Bibleotheca Indica Series (Asiatic Book Society Edn.) at Calcutta, and in Lucknow, 1867. For other editions and translations, see Rieu referred to above.

ff. 534—552.

Not dated, apparently the latter part of the Seventeenth Century. Written in a fair Nasta'lîq with the headings in red. The manuscript is wormed throughout and hopelessly damaged.

No. CXXX.

Size 10 × 5. ff. 275. ll. 25.

The same.

Part II, of Vol. I and Vol. II.

ff. 1*b*—141*b*.

Part II., Begins as usual: سلسلهٔ انتظام کارگاه آفرینش It contains a complete account from the Monarch's accession down to the twelfth year of his reign after which it ends with the Colophon, dated the 13th Rabí II, A.H. 1107.

f. 142*a*. Blank.

ff. 142*b*—275*b*.

Volume II.—Containing an account from the beginning of the Monarch's thirteenth year down to the end of his twenty-fourth year, wanting the last verse, viz.—

بدین قاپگاه امید و هراس * بدلهای بیدار دارند پاس mentioned in the above named printed edition of the A. S. B. P. 295, volume II; the epilogue or the Khatima of Part II and the account of the latter part of the Monarch's seventeenth year are altogether omitted in the present copy and the contents, without any break, at once begins with— آغاز سال هژدهم on f. 161*a*.

Dated A. H. 1107. Written in minute Nasta'lîq with gold ruled borders.

Begins:— درین هنگام عشرت ابتسام که موکب مقدس شاهنشاهي بعد از فتح

No. CXXXI.

Size 8 × 4. ff. 366. ll. 19.

The same.

The second volume of Akbar-náma, defective and incomplete.

Containing the account of the Emperors from the eighteenth to the fortieth year of his reign.

Begins:— سخن تازه سازم بنام خداي که نامش بمعني بود رهنماي

Many folios are missing at the latter portion of this copy. After a very short account of the forty-first year of the Monarch's reign, f. 359*b*, the manuscript abruptly ends with the last few lines in connection with his death which occurred after a reign of fifty years. The last few lines agree with the concluding lines of the printed edition A. S. B. referred to above.

Not dated, XIX cent. Written in a minute fair Nasta'liq on various coloured papers.

ETHICS.

No. CXXXII.

Size $6\frac{3}{4} \times 4$. ff. 288. ll. 15.

مصابيح القلوب *

Maṣábíḥ-al-Qulúb.

A work on ethics divided into fifty-three chapters.

Author: Abû 'Alí-al Ḥasan bin Muḥammad al-Sabzwárí al-Bayhaqí ash-Sháfi'í.

ابو علي الحسن بن محمد السبزواري البيهقي الشافعي

See Pertsch. Berl. Cat. No. 80[1] and Ḥaj. Khal. V. p. 573. The date of the author is not given by either. In the preface the author is said to be حسين الشيعي السبزواري and Ḥaj Khalfa's supposition that the author is a Shî'a is thus borne out.

Begins:—

شكر و ثنا و حمد بي منتها خداي را كه منزه است از ادراک و اوهام و افهام

At the end the colophon says that the manuscript was copied by 'Alí bin Muḥammad bin Khudá Dád al-Ḥusayní in A. H. 898 in the Island of Khárak. Written in a fair Nasta'líq.

No. CXXXIII.

Size $5\frac{1}{4} \times 2\frac{1}{2}$. ff. 246. ll. 13

اخلاق جلالي *

Akhláq i-Jalálí.

A work on ethics, dedicated to Sulṭán Ḥasan Beg Bahádur Khán.

Author: Jalálu'd-Dín Muḥammad bin As'ad-aṣ-Ṣiddíqí ad-Dawwání.

جلال الدين محمد بن اسعد الصديقي الدواني (d. A. H. 908)

Begins:—

افتتاح كلام بنام واجب الاعظام سلطاني سزد كه بامر نافذ ازلي جنود مجندة ارواح

The work, otherwise called لوامع الاشراق في مكارم الاخلاق is chiefly based on Akhláq-i-Náṣirí and like it contains three chapters—viz.,

1. f. 30a درتهذيب اخلاق
2. f. 131b در تدبير منزل
3. f. 165 در تدبير مدن و رسوم بادشاهي

For particulars and other copies, *vide* Rieu, p.442, and Ethé, Bodleian Catalogue column 892. Not dated, *circa* 1700. Written in a clear Nasta'líq with copious marginal notes in the same hand.

No. CXXXIV.

Size $5\frac{3}{4} \times 3\frac{1}{4}$. ff. 242. ll. 15.

اخلاق محسني

Akhláq-î-Muḥsinî.

Another book on ethics composed in A. H. 900, and dedicated to prince Abu'l-Muḥsin, after whom the work is named.

Author: Ḥusayn Wá'iẓ-al-káshifí حسين واعظ الكاشفي (d. A. H. 910).

The work is divided into forty chapters.

For full particulars and other copies, see Rieu, p.443, and Ethé, Bodle. Catalogue column 894.

Beigns:—

حضرت بادشاه ملك الاطلاق مزين كلمة و جلت عظمته منشور دولت سيد المرسلين

Scribe: Haraj Mull. Not dated, apparently the latter part of the Seventeenth Century. Written in a rough ta'líq with borders ruled in red.

POETRY.

No. CXXXV.

Size 7 × 3. ff. 316. ll. 16.

حديقة الحقيقة

Ḥadíqatul-Ḥaqíqah.

This is a sufistic poem on ethics and religious life.

Author: Abu'l-Majd Majdúd bin Ádam Saná'i known as Ḥakím Saná'í ابوالمجد مجدود بن آدم سنائی معروف به حکیم سنائي one of the earliest

and the most profound Ṣúfí poet of Persia only second to Jalálu'd Dín Rúmî in respect of merit. He died in A.H. 545=A.D. 1150 according to Taqí Káshi and the author of Átashkada. 'Alí ar-Raffá, the writer of the preface to this poem, says that Saná'í died in A.H. 525 (fol. 9b, l. 16) the year in which he completed this work, agreeing with the date given in Jámí's Nafaḥát; but the India Off. Lib. Cat. No. 1430 fol. 188b. says that Sanáí composed another Masnawí طريق التحقيق in 528 A.H.; if so, it is evident that A.H. 525 cannot be the correct date of the poet's demise. For these differences see the references given below and Ḥaj. Khal. Vol. III, p. 40.

According to this copy the Masnawí was finished in A. H. 525 as mentioned in the following concluding lines :—

شدتم ام این کتاب درمه دي　　که در آذر فکنده ام این را پي

پانصد و بست و چار رفته زمام　　پانصد و بست و پنج گشت تمام

but according to some it was finished in A. H. 534 and even in 535 A. H. The work is dedicated to Sulṭán 'Alá'u'd-Dín Bahrám Sháh and divided into ten chapters.

See Rieu, p. 59, Ethé, Bodl. Cat. p. 463, Sprenger, p. 558, Camb. Univ. Lib. Cat., p. 294, Pertsch's Berl. Cat., p. 747—750.

This copy begins with the preface of 'Alí ar-Raffa.

Begins :—

الحمدلله الخبير الخفيات العالم الضماير الحكيم بخفيات السراير المنزه من الامثال

fol. 10b.—11a. Blank.

f. 12a. The Masnawí begins :—

اي درون پرور و برون آراي　　وي خرد بخش بيخرد بخشاي

Besides the Ḥadíqah he composed several other Masnawís Siyaru'l-'Ubbád, Ṭaríqu't-Taḥqíq, Kárnámah, 'Ishq Námah and 'Aql Námah and has left a Dîwán comprising 30,000 couplets.

f. 11b. Beautifully ornamented heading.

f. 235b. First portion of the third bayt, wanting.

f. 288a. Space left blank for the second portion of a bayt.

f. 289b. & 290b. Central gold rule lines wanting.

f. 315. This is a leaf of some other manuscript inserted by mistake. Spaces for headings are throughout left blank.

Dated, Kashmir, the 3rd Sha'bán A. H. 1099.

Written in a very beautiful and neat Nasta'líq with gold ruled borders. A very fine specimen of caligraphy.

No. CXXXVI.

Size $7\frac{1}{4} \times 4$. ff. 161. ll. 14.

شرح قصايد انوري ٭

Sharḥ-i-Qaṣá'id-i-Anwarí.

A commentary on Anwarí's difficult verses.

Author: Muḥammad bin Dá'úd 'Alawî Sháḍiyábádí محمد بن داؤد علوي شاديابادي (See Rieu, p. 556a.)

Begins:—

سپاس بيقياس مر صانع قديم را كه بامر كن جملهٔ مكونات را از نهانخانهٔ كتم عدم

The author has also written a commentary on Kháqání's Díwán.

For other commentaries on Anwarî's Díwán, see Rieu, p. 556b, Ethé, p. 478, and Sprenger, p. 332.

f. 1 has been subsequently supplied by a modern hand.

The manuscript is written carelessly in a slovenly Ním Shikasta.

Not dated, apparently the latter part of the 17th Century.

No. CXXXVII.

Size $8\frac{1}{4} \times 4\frac{3}{4}$. ff. 446. ll. 25.

خمسهٔ نظامي ٭

Khamsa-i-Niẓámí.

The five romantic poems of Niẓámí.

Author: Niẓámu'd-Dín Abú Muḥammad Ilyás Ibn Yúsuf, known as Niẓámí نظام الدّين ابو محمد الياس ابن يوسف . معروف به نظامي died probably in A. H. 598 or 599.

There are many conflicting statements regarding the date of the poet's demise; *see* Rieu, p. 564, Ethé, p. 487, Sprenger, p. 519, Ḥaj-Khal., Vol. III, p. 176, and Camb. Univ. Lib. Cat., p. 303.

Niẓámi is particularly known as the greatest of Masnawî writers and his poems have up to date remained the classical standard of Persian Masnawîs

Contents:

I. ff 1b—25a. مخزن الاسرار *

Makhzanu'l-Asrár.

A sufi-istic poem relating to the principles of morality and religious. life illustrated by anecdotes.

Begins: — بسم الله الرحمن الرحيم هست كليد درگنج حكيم

There are many conflicting opinions regarding the date of its composition, *see* Rieu, p. 565, Ethé, p. 487. The last verse mentioned in Rieu and Ethé giving the date of its composition is wanting in this copy.

The poem is divided into twenty sections called Maqálát.

The author states in the Iskandar-náma that this is his first composition.

ff. 1b and 2a are elegantly ornamented and very beautifully decorated.

f. 25b—26a blank.

It has been edited by N. Bland, London, 1844. and lithographed in Cawnpore, 1869.

II. ff. 26b—73a. ليلي و مجنون *

Laylá wa Majnún.

The romantic loves of Laylá and Majnún.

Consisting of more than 4,000 couplets.

Begins: — اي نام تو بهترين سر آغاز بي نام تو نامه كي كنم باز

In the prologue the poet says that after finishing his Khusrú and Shírín he was requested by Shirwán Sháh to write a poem on the loves of Laylá and Majnún, and so he composed this poem within four months in A. H 584.

It has been edited at Lucknow in A. D. 1870 and translated into English by J. Atkinson in 1836.

ff. 73b and 75a are blank.

ff. 26b—27a are very beautifully decorated.

III. ff. 75b—141a. خسرو و شيرين *

Khusrú wa Shírín.

A poem on the loves of Khusrú and Shírín, composed in 576 A. H. and dedicated to Sulṭán Ṭuġral.

Begins:— خداوندا در توفیق بکشای نظامي را در تحقیق بنماي

F 75b and 76a are beautifully decorated and illuminated.

IV. ff. 141b—181a. هفت پیکر *

Haft Paykar.

The seven stories told by the seven favourites of King Bahrám Gúr.

It was dedicated to Atábek Núru'd-Dîn Arsalán and composed in A. H. 593, as we learn from the concluding lines f 180a.

از پس پانصد و نود سه قران گفتم این نامه را چو نامورا‌ن

روز بر چارده ز ماه صیام چار ساعت ز روز رفت تمام

Begins:—

اي جهان دیده بود خویش از تو هیچ بودی نبوده پیش از تو

F. 141*b* and 142*a* are elegantly decorated.

The Haft Paykar has been lithographed in Bombay, 1849 A. D. and in Lucknow A. H. 1290.

F 141b and 142a beautifully decorated.

5. ff. 182b –247a. سکندر نامه *

Sikandar-náma.

The first part of Sikandar-náma known as شرفنامۀ سکندري or سکندر نامۀ بري was composed in A.H. 597 and dedicated to Sulṭán Naṣratu'd Dîn whom the poet highly eulogizes in the prologue, (f. 187a) as well as in the epilogue, (f. 245*b*.).

Begins:—

خدایا جهان پادشاهي تراست زما خدمت آید خدائي تراست

The work has been printed in Calcutta in 1810, translated by H. Wilberforce Clarke, London, 1881, and also lithographed at Bombay and Lucknow.

ff. 181b and 182a are beautifully decorated.

These five poems, bound together, are written in one and the same hand in a neat and beautiful Nasta'liq, within four gold ruled and coloured columns. Spaces for headings are left blank in many places.

The second part of the Sikandar-náma known as سکندر نامۀ بحري is wanting in the present copy.

No. CXXXVIII.

Size $8\frac{1}{4} \times 5\frac{1}{4}$. ff. 109. ll. 20.

* مخزن الاسرار و خسرو و شیرین *

Makhzanu'l-Asrár and Khusrú-wa-Shírín.

ff. 1b—30b. *Makhzanu'l-Asrár.*

Author: Nizámí.

Begins as usual.

The preface, ff. *1b* and *2a*, illuminated with gold and profusely decorated.

f. 31b—109a. *Khusrú-wa-Shírín.*

By the same author.

Begins as usual. The headings, in blue and gold letters, are unfortunately faded in many places. These two valuable copies, written in four columns, are transcribed by Muhammad 'Alí bin Darwísh 'Alí in the city of Herát in A. H. 919.

No. CXXXIX.

Size $7 \times 3\frac{1}{2}$ ff. 187. ll. 13.

* هفت پیکر *

Haft Paykar.

A separate copy of Haft Paykar.

Author: Nizami.

Begins:—

اي جهان دیده بود خویش از تو هیچ بودی نبوده پیش از تو

The colophon says that this copy was transcribed by the order of Mr. Lumsden.

Scribe: Sháh 'Azízu'lláh Bukhárí.

Dated the 3rd August 1812 A. D.

Written in a good Nasta'líq with occasional notes on the margin.

No. CXL.

Size 6×3 ff 193 ll. 13.

The same.

Another copy of the Haft Paykar with scanty notes on the margin written in a modern careless hand. Ordinary Indian Nasta'líq.

Not dated: apparently nineteenth century.

No. CXLI.

Size 7 x 4. ff. 384. ll. 21.

مثنوي معنوي *

Masnawí-i-Ma'nawí

The well-known mystic poem, highly esteemed by the Ṣúfís, relating to moral teachings and theological doctrines with copious comments on texts from the Qur'án and the sayings of the Prophet illustrated in the form of anecdotes.

As the author says:—

من ز قرآن مغز را برداشتم استخوان پیش سگان انداختم

For other copies see Rieu, p. 584, Ethé, p. 511, Sprenger, page 489, and Camb. U. Lib. Cat., p. 313.

Author: Mawláná Jalálu'd-Dín Muḥammad Rúmí (born in Balkh in A. H. 604 (=A. D. 1207) and d. in Quniyá A. H. 672 (=A. D. 1273).

مولانا جلال‌الدين محمد رومي

was the greatest of the Ṣúfí poets of Persia.

For life we refer to Rieu, p. 584, 585, and Ouseley, Notices p. 112.

The poem was composed and finished between A. H. 660—672 and is divided into six books called daftars.

Each Daftar except the 1st begins with a short Persian or Arabic preface in prose.

(*i*) *Bk. I.* f. 1b—59b.

The prose preface to this book, mentioned in Ethé and other catalogues, is wanting.

Begins:— بشنو از ني چون حكايت ميكند وز جدائيها شكايت ميكند

ff. 60a—61a. Index of Bk. II.

ff. 61b and 62a. blank.

(*ii*) *Bk. II.* f. 62b. 113b.

Begins:—

بيان بعضي از حكمت تاخير اين مجلد دوم كه اگر جمله حكمت الهي بنده را معلوم ميشود الخ

مدتی اين مثنوي تاخير شد * مهلتي بايست تا خون شير شد

ff 114a—117b. Index to Bk. III

ff. 118a. blank.

(*iii*) *Bk. III.* f. 118b—184a.

Begins:—

الحکم جنود الله تعالی فی الارض یقوی بها ارواح المریدین الخ

اي ضياء الحق حسام الدين بيار * اين سيوم دفتر كه سنت شد سه بار

f. 176a—183b. Spaces for headings left blank.

f. 189 should be followed by f. 187.

(*iv*) *Bk. IV.* f. 188b—242a.

Begins:—

الحمد لله حق حمده والصلوٰة والسلام على خير خلقه محمد و آله و ذرياته الخ

ای ضیاء الحق حسام الدین توئی   که گذشت از مه بنورت مثنوی

f. 235b. Space for heading is left blank.

f. 242b-243a. Blank.

f. 243b—245b. Index to Vol. V.

(*v*) *Bk. V.* f. 246b—310b.

Begins:—

و عنده مفاتيح القلوب وصلى الله الخ

شه حسام الدین که نور انجمست   طالب آغاز سفر پنجم است

f. 311a. Blank.

f. 311b—313a. Index to Bk. VI.

f. 313b. Blank.

(*vi*) *Bk. VI.* f 314a—384b.

Begins:—

مجلد ششم است از دفتر هاي مثنوي الخ

ای حیات دل حسام الدین بسی   میل میجوشد بقسم سادسی

f. 383b—381b. A poem of 53 lines in the same metre as the Masnawí, has been added by the author's son:

Begins thus:—

مدتي زين مثنوي چون والدم   شد خمش گفتم ورا کای زنده‌ام

The work is printed in Bombay in A. H. 1262, 1266, 1273, 1280 and 1294; in Lucknow A. H. 1282, in Tabriz 1264, in Constantinople, 1289,

and the first Book was translated into English by J. W. Redhouse, London, 1881.

Scribe: Munshi Tikchand Pánípati. Dated 1194 A.H. Nasta'líq.

No. CXLII.

Size 7 × 3½ ff. 311. ll. 19.

The same.

The first three Books of masnawí-i-ma'nawí.

ff. 1b—128a. Bk. I.

This first book begins with the Arabic preface agreeing with Ethé, column 511, and other catalogues.

Begins:—

هذا لكتاب المثنوي وهو اصول اصول اصول الدين في كشف الاسرار الوصول

ff. 128b—239b. Bk II.

Begins as usual with the preface.

Colophon: Copied by 'Abdul Wási' ibn 'Abdul Majd al-Ḥusayní, dated the 5th Díqa'd 1079 A. H.

f. 240a. Blank.

f. 241a—311b. Bk. III.

The contents run from the central column to the margin.

Begins as usual with the preface.

On ff. 243b, 244b and 245b the marginal column runs from the bottom to the top.

Copious explanatory notes on margins: Spaces left blank throughout for headings.

Scribe: The same, dated 1079 A. H. Ním Shikasta.

No. CXLIII.

Size 5¾ × 2½. 8¼ × 5. ff. 120. Centre column of 13 lines, marginal column 33 lines.

گلستان و بوستان *

Gulistán and Bústán.

The most popular works of Shykh Maṣliḥu'd-Dín Sa'di Shírázi شيخ مصلح الدين سعدي شيرازي (born A. H. 585=A. D. 1189, died A. H. 690=A. D. 1291)

1. (i) Centre column—*Gulistán.*

Begins: منت مر خداي عز و جل را كه طاعتش موجب قربت است

For other copies see Rieu, p. 515; Ethé, col. 525, and Sprenger, p. 546.

Edited by Sprenger, Cal. 1851, Platts, Lond. 1874, and translated into English, French, and German.

2. (ii) Marginal column.—*Bústán.*

Begins: بنام جهاندار جان آفرين حكيم سخن بر زبان آفرين

f. 115—118 are bound inversely. Printed in Calcutta 1810 and 1829 as well as in Lahore, Cawnpore and Tabriz; and translated into French, English and German. Dated 1212 A. H. good Nasta'lîq.

No. CXLIV.

Size $5\frac{3}{4} \times 3\frac{1}{4}$. Centre columns of 16 lines; marginal columns of 24 lines. ff. 334.

ديوان جامي *

Dîwán-i-Jámí. I, II and III.

The well known Díwán of Núru'd-Dín 'Abdu'r-Raḥmán Jámí نورالدين عبدالرحمن جامي commonly called the last of the classical poets of Persia (b. in Jám A. H. 817=A. D. 1414, and d. in Herát A. H. 898=A. D. 1492).

For bibliography see Rieu, p. 17 and 643, and Ouseley, Notices, p. 131.

For other copies of the Díwán consult Rieu, p. 643, Ethé., p. 608, Sprenger, p. 447, Camb. U. Lib.Cat. p. 354.

(i) Two centre columns.

1. ff. 1b—63a.

ديوان اوّل *

Díwán-i-Awwal, Part I.

This is the first part of the first Díwán containing moral and religious poems and Qaṣídas in praise of God, the Prophet and 'Ali, not in alphabetical order.

Begins: بسم الله الرحمن الرحيم   همت صلاي در خوان كريم

After this follows a long prose preface.

f. 5a. The author gives the date of composition in the following line of a chronogrammatical quatrain, بر روي صدف نهاد يكدانه گهر which is obtained by putting a dot on the first letter of the word صدف, *i.e.*, ضدف = A. H. 884.

The Qaṣídas open thus:—

زان پيش كز مداد دهم خامه را مدد   جرئم مدد ز فضل تو اي مفضل احد

2. ff. 63b—334a.

Díwán-i-Awwal, Part II.

Containing Ġhazals in alphabetical order.

Begins: يامن بداجمالك في كل مابدا   بادا هزار جان مقدس ترا فدا

India Off. Lib. Cat. p. 36, says that this part contains five Ġhazals not in alphabetical order, but they are wanting in this copy.

f. 316b—334a. Qiṭa'át and Rubá'yyiát.

(ii) Marginal column.

3. ff. 1b—204a.

ديوان ثاني *

Díwán-i-Sání.

Begins: بسم الله الرحمن الرحيم *   اعلي حمد المنان الكريم

Here is a short prose preface followed by some Qaṣídás not in alphabetical order.

f. 2b. The author says that he began to perform this task at the age of about seventy years.

f. 28a. Beginning of Gazals in alphabetical order.

f. 30a Here is a beautiful تضمين on the first ġazal of Ḥáfiẓ.

شراب لعل باشد قوت جانها قوت دلها
الايا ايها الساقي ادركاسا وناولها
چون اول عشق مشكل بود آخر هم چرا گويم
كه عشق آسان نمود اول ولى افتاد مشكلها

f. 202b—204a   معماة

This portion is dated 25th Rabí'al-Awwal A. H. 971.

4. ff. 204b—328a.

دیوان ثالث *

Díwán-i-Sális.

Begins: طرفه خطابیست ز سفر قدیم بسم الله الرحمن الرحیم

After this a very short prose preface is followed by several Qaṣídás without alphabetical order.

f. 205*a*. The poet says that he began to compose this in A. H. 898, that is, just two years before his death.

f. 317a. Gazals in alphabetical order.

f. Qiṭ'át and Rubá'íyyát.

This well known work has been repeatedly printed and lithographed, and some of the select poems have been translated into German by V. Von Rosenzweig, Vienna, 1840, by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858, and by many others. *See* Rieu p. 643b.

The writings of the marginal column are omitted and also faded in many places but supplied by a modern rough hand. The top of the preface of each portion is fairly decorated. Dated A. H. 971. Written in a good minute Nasta'lîq within gold ruled borders.

No. CXLV.

Size 5½ × 2½. ff. 186. ll. 12.

تیمور نامه *

Tímúr-náma.

A poetical history of the life and conquests of Tímûr, the great Tatar, in imitation of Niẓámi's Iskandar-náma.

Author: 'Abdu'lláh Hátifí (d. A. H. 927, A. D. 1520, or 1521) عبدالله هاتفي the nephew of Jámí.

For other copies *see* Rieu, p. 653, Ethé., p. 646, Sprenger 422, Camb. U. Lib. Cat. p. 363.

Begins: بنام خدائي كه فكر خرد نيارد كه تا كنه او پي برد

The Tímúr-náma is also called ظفر نامه *see* Ḥaj. Khal. IV, page 176.

Mark these two lines of the text regarding its title.

f. 184b. ll, 8 and 10.

شدند آن حریفان فرخنده راي بسوي تمرنامه ام رهنماي

چو دیدم دران قصهٔ پر فروغ ظفرنامهٔ یافتم بي دروغ

The poet mentions here his three previous poems, Laylá wa-majnûn, Shírín-wa-Khusrú and Haft-manzar, and contrasts between the fictitious story of Nizámi's Alexander and his authenticated history of Tímúr, the materials of which he has, as he says, gathered from official records and other reliable sources.

f. 35a. A space for heading is left blank.

One or two folios missing at the end.

The work has been lithographed at Lucknow in 1869, with the title of ظفر نامهٔ هاتفي

Not dated. Apparently beginning of the 18th century.

Written in a fair minute Nasta'líq.

No. CXLVI.

Size $5\frac{1}{4} \times 2\frac{3}{4}$. ff 41. ll 11.

دیوان سهمي *

Díwán-i-Sahmí.

An incomplete copy of Sahmî Bukhárí's Díwán containing Qaṣídas in praise of the nobles of Akber's Court and Ġazals without alphabetical order

(d. bet. A. H. 973-980).

The poet derives his poetical name from the profession of his father who was a manufacturer of arrow.

Begins: اي شده از جود تو پیدا وجود باعث بود همه لطف تو بود

A copy of this is also mentioned by Sprenger, p. 553.

The present MS. breaks off with the verse

همچو سهمي زسر کوي تو اي سرو روان واله و شیفته و بي سر و سامان رفتم

Spaces for headings are throughout left blank.

18th century. Written in a good Nasta'líq.

DICTIONARY.

No. CXLVII.

Size $7\frac{1}{2} \times 4\frac{1}{4}$. ff. 409. ll. 17.

شرفنامهٔ احمد منیری *

Sharaf-náma-i-Aḥmad Munîrí.

A Persian Dictionary complied A. H. 862—879.

Author: Ibráhím Qiwám Fárúqí ابراهیم قوام فاروقی

For other copies *see* Rieu, p. 492, and Ethé., Col. 1,005.

Begins: بنام خداوند هستی به است ـ سرآغاز هر نامهٔ را که هست

The author has given the above title to the book in honour of his spiritual saint Shaykh Sharafu'd-Dîn Yaḥyá Munîrí.

The pronunciation of words is fully explained and their meaning illustrated by quotations of well-known poets. The work is divided into several Bábs or Chapters, each of which is subdivided into Faṣls or Sections, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each Faṣl.

The work is also known as شرفنامهٔ ابراهیمی or فرهنگ ابراهیمی

The words explained are in red and there are many marginal notes.

Not dated, apparently 17th century. Written in a fair Nastálîq on thick papers.

No. CXLVIII.

Size 9×4. ff. 232. ll 24.

The same.

A defective and incomplete copy of the above work. Some five or six folios are missing in the beginning and the copy breaks off in the middle of باب المیم و فصل الهاء with the word مِنّهٔ It is very much damaged and some two or three lines at the top of almost every folio are pasted over.

Not dated. Sirca 1800. Nasta'lîq.

No. CXLIX.

Size 8 × 4½. ff. 448. ll. 15.

* مؤيد الفضلا *

Muwayyidu'l-Fuḍalá.

A dictionary of Arabic and Persian words explained in Persian with explanations of the poetical phrases used by the ancient poets.

For other copies *see* Rieu, p. 494, Ethé, col. 1006, Camb. U. Lib. Cat p 227.

Author: Muḥammad Ibn Lád محمد ابن لاد

Begins:— محامد متوافره و مدايح متكاثره مر دادار دانا و تذكري دانا را

On f. 2a the author enumerates a series of works on which his compilation is based. The text is divided into several books, subdivided into sections, and Arabic, Persian and Turkish words are explained at the end of each section. The words are arranged according to the first and last letters. The date of its composition as given by Blochman l. c. p. 9 is A. H. 925.

ff. 1-28. These are coloured folios, subsequently replaced in a later hand. The words explained are in red.

No. CL.

Size 7 × 4. ff 384. ll. 20.

The same.

Begins as usual.

Not dated . Circa 1800.

Written in a fair Nasta'liq.

No. CLI.

Size 9 × 6. ff. 266. ll. 23.

* مدار الافاضل *

Madáru'l-Afáḍil.

A dictionary of Arabic, Persian and Turkish words explained in Persian and illustrated by copious quotations of known poets, composed in A. H. 1001.

Author: Iláhdád Faydí bin Asadu'l 'Ulamá 'Ali Shír Sarhimdí

الهداد فيضي بن اسدالعلما علي شير سرهندي

For bibliography consult Rieu, p. 496, Ethé. col. 1008.

Begins:— اى نام تو ورد زبان دگراست در هر دهني كام و بياني دگراست

The words are arranged according to the initial and final letters with proper abbreviations for Arabic, Persian and Turkish.

The chronogram فيض عام = A.H. 1001 giving the date of composition, mentioned by Ethé, is not found in the present copy.

f. 1b—98b. Written in a good minute Nasta'líq.

f. 99*a*—266*b*. Written in a careless ta'líq.

The words explained are over lined with red.

Dated the 7th Ṣafar, A. H 1226.

No. CLII.

Size $6\frac{1}{2} \times 3\frac{1}{2}$. ff. 367 ll. 15.

* مصطلحات الشعرا

Muṣṭaliḥátu'sh-Shu'ará.

A poetical glossary, in usual alphabetical arrangement, containing the explanations of words, phrases and metaphors used by the modern poets of Persia illustrated by quotations of well-known poets composed in 1180 A. H.

Author: Wárasta, known as Siyálkotí mal.

وارستة معروف به سيالكوتي مل

For other copies *see* Rieu, p 502.

Begins:—

بسم الله مجريها مشخوانم و سفينة كاغذي در بحر سخن ميرانم الهي شرط توفيق

In the introduction the author says that finding no dictionary sufficiently explaining the poetical phrases he determined to write one, and after labouring for fifteen years he began to compile the above work and gave it the title of مصطلحات الشعرا which is a chronogram for A.H. 1180.

f. 2a l. 4. و این نامه را بمصطلحات الشعرا که مفید تاریخ شروع تالیف است موسوم گردانیدم

after this the author enumerates a series of authorities he has referred to in his book by abbreviations.

The author's beautiful anthology جنگ رنگارنگ is mentioned by Sprenger, p. 146.

The leaves of the manuscript are badly disordered.

The folios of the latter portion will run thus:—

ff. 270, 276. 272—345, 347, 346, 348, 349, 351, 355, 352, 353 354, 357, 359, 360, 361, 363—367.

Some leaves at the end are no doubt missing. Not dated Apparently the latter part of the 17th century. Fair Nasta'líq.

No. LIII.

Size 7 × 3¼   ff. 254.   ll 19.

تاج المصادر *

Táju'l-Maṣádir

A Persian dictionary of Arabic infinitives, explained in Persian. See Ethé, col. 1635; India, off. Lib. Cat. p. 236.

Author: Abû Ja'far Aḥmad bin 'Alî-al-Bayhaqí

ابوجعفر احمد بن علی البیهقی (d. A H. 544.)

For life *see* Rieu above page.

Begins:— الحمد لله رب العالمین حمداً یفوق حمد الشاکرین

The words are arranged in usual alphabetical order, and the different forms of verbs are fully enumerated on f. 2a.

f. 1b. Is a repetition of the preface.

f. 2. Index of the divisions of chapters.

ff. 1 & 2 written in different rough hands.

The colophon is dated 165, a mistake for A. H. 1165.

Scribe: 'Abdul Ḥay. Fair Nasta'liq.

No. CLIV.

Size 6½ × 3. ff. 431. ll 21.

كنز اللغات *

Kanzu'l-Luġát.

An Arabic-Persian dictionary in which the most important and difficult words of the Qur'án and the Ḥadís are fully explained in Persian.

Author: Maḥammad bin 'Abdu'l Kháliq bin Ma'rúf.

محمد بن عبد الخالق بن معروف •

For particulars and other copies *see* Rieu, p. 507; Ethé, col. 991, Ind. of Lib. Cat. p. 240; Ḥaj-khal, v. p. 256.

Begins :—

ابتداي هرسخن آن خوبتر در هر مقام   کو بود با حمد معبود خداي نيکنام

جواهر كنوز لغات حمد و ستايش نثار بارگاه الخ

Rieu and Ind. of Lib. Cat. omit the above verse altogether, and Ethé quotes it in the form of mere ordinary prose by omitting one or two words.

In the introduction the author says that he has based his work on some of the most important lexicons, such as Mujmil, Maṣádir, Luġátu'l-Qur'án, Qámús, &c., and composed it during the reign of Karagiya Sulṭán Muḥammad (A. H. 851—883) to whom it is dedicated.

The words explained are arranged according to the first and last letters and written in red.

Lithographed in Persia, A. H. 1283.

Not dated; latter part of the 17th century.

Written in a fair Nasta'líq within coloured borders.

No. CLV.

Size 6¼ × 4. ff 316.

The same.

Another copy of the Kanzu'l-Luġát.

Begins as in Rieu and India of Lib. Cat. :—

جواهر كنوز لغات حمد و ثنا و ستايش بارگاه حضرت متكلمي الخ

ff 73—83, 115-116, 315 and 316 are probably torn away and new folios replaced in a modern fair Nasta'líq.

f. 127—316. Spaces for the headings of chapters are left blank. Not dated, Sirca 1700. Written in a fair small Naskh.

No. CLVI.

Size $7\frac{1}{2} \times 4\frac{3}{4}$. ff. 263 ll. 25.

منتخب اللغات شاهجهاني *

Muntakhabu'l-Lugát-i-Sháhjahání.

A dictionary of Arabic words commonly used in Persian composed in A. H. 1046 and dedicated to the Emperor Sháh Jahán.

For other copies *see* Rieu, p. 510, Ethé col. 992 and Camb. U. Lib. Cat. p. 242.

Author: 'Abdu'r-Rashíd-al-Ḥusayní-al-Madaní-at-tatawí.

عبدالرشيد الحسيني المدني التتوي (d. after A. H. 1069).

Begins.—

ستايش و سپاس مالك الملكي را كه تذكار آلاي بي احصاي........الخ

In the introduction the author after highly eulogizing the Emperor Sháh Jahán says that his work is mostly based on the Qámús, the Ṣiḥáḥ, and Ṣuráḥ, f. 5b. The dictionary itself begins on f. 6b with the word ابتداء

The words are arranged according to the initial and final letters. The chronogram mentioned in Rieu and Ethé is not found in this copy.

Copious annotations on the margin. Not dated; latter part of the 17th century. Written in rough Nasta'líq within coloured borders. The MS. is much damaged.

No. CLVII.

Size $10 \times 5\frac{1}{4}$. ff. 265. ll. 23.

قابوس *

Qábús.

A Persian translation of Al-Qámús, the well-known Arabic lexicon of Majdu'd-Dín Abú ṭáhir-al-Fírúzábádí who died in A. H. 817-A. D. 1414. Complete in four volumes.

Translator: Muḥammad Ḥabíbu'lláh محمد حبيب الله

For particulars and other copies *see* Rieu p. 511, and Ethé col. 993, 1. Vol. I. Begins :—

حمد و نیایش گوناگون معروض حضرت علیم و علامي که تعلیم کل اسماء از صفات خاصهٔ اوست

In the preface the translator gives a detail account of Fírúzábádî, and states that he has compiled his work on the basis of the Ṣuráḥ Kanzul-Luġát, Muntakhabu'l-Luġát, and explains, in the form of questions and answers, some of the most complicated points like the author of the Qámús. On f. 6b, l. 7, the translator says that he finished this work in 1147 A. H.

این آ-وید در سنهٔ یکهزار و یکصد و چهل و هفت هجري باتمام رسید

but the versified chronogram gives a later date.

تاریخ ز بهر سال آن پیر خرد ماه رمضان بود بگفت اي ملام =1149 A. H.

The book is divided as usual into Bábs (chapters) and Faṣls (sections) and the words are arranged according to the system invented by the author of Síháh.

The dictionary itself begins on f. 19b with the word اباءة and breaks off in the beginning of باب الدال فصل الهمزة with the word ابد

No. CLVIII.

2. Size 10 × 5½. ff. 365. ll. 23.

Vol. II. of the above.

This volume is the continuation of the above first opening with باب الدال فصل الهمزة with the word ابد and breaks off in the end of باب الصاد فصل الياء with the word يومي

f. 1b has been lately supplied in a rough hand.

f. 32b and 66a. Blank.

No. CLVIX.

3. Size 10 × 5½. ff. 264. ll. 23.

Vol. III of the same.

Opens with باب الضاد فصل الالف with the word ابض and breaks off in the end of لقا فصل الياء with the word يتايا

f. 66b.-67a blank.

f. 74b contains only three lines, and spaces are left blank without any gap in the text.

No. CLX.

4. Size $10\frac{1}{4} \times 5\frac{1}{4}$. ff. 351. ll. 23.

Vol. IV of the same.

The fourth and the last volume of the above Qábús opens in the end of باب القاف فصل الياء with the word يقاق and ends with باب الياء فصل الهاء detached letters are explained at the conclusion of the book.

These four volumes are written by one and the same hand in a fair and sometimes in a rough ta'líq. The words explained are written in red and noted on margins in bold Naskh. Not dated, apparently 18th century.

Rieu says that an earlier translation of the Qámús into Persian, by 'Abdur Rahmán bin Husayn in A. H. 1027, is mentioned in Stewart's catalogue p. 134.

No. CLXI.

Size $8 \times 4\frac{1}{2}$. ff. 156. ll 25.

تاج الاسامي *

Tájul-Asámí.

An Arabic-Persian lexicon. The name of the authour is not mentioned in the text, but Ethé (col. 979) says that in Fraser's hand-list the work has been ascribed, without any authority, to Zamakhsharí. The words are arranged according to the initial and the last letter, that is the first letter of a word contributing the Báb. and the last, the Fasl.

On the fly-leaf a seal of Wájid 'Alí Sháh, late ex-king of Oudh, contains the following couplet.

خاتم واجد علي سلطان عالم بر کتاب ثابت و بر نور بادا تا فروغ آفتاب

The text begins thus:—

الحمد لله المحمود بجميع الاوصاف والاسماء المهدوح........الخ

Scribe: Shaykh Báyazíd.

Not dated, apparently 16th century. Written in a fair Nasta'líq with incidental notes on margins. The words explained are written in Naskh.

TALES.

No. CLXII.

Size 7¼ × 4. ff. 359. ll. 15.

طوطي نامه *

Ṭúṭí-Námah.
The tales of a parrot.
Composed in A. H. 730.

Author: Ḍiyá-i-Bakhshí ضيائي بخشي (d. A. H. 751).

Begins:— حاجات بحضرت رزاق النعات في ضشة

For full particulars of the book see Rieu, p. 753, Ethé, col. 424. Two other versions by Abu'l Faḍl and Muḥammad Qádir are mentioned by Ethé. The work has been repeatedly printed and translated into several languages. The following concluding line gives the date of its composition:—

زهجرت هفتصد وهي بود امشب که این افسانهٔ گفتم مرتب

f. 192. blank and ff. 272-278 are bound inverse.

Not dated: 17th Century. Written in a perfectly legible Indian ta'líq.

No. CLXIII.

Size 6¾ × 3½. ff. 286. ll. 15.

عيار دانش (ناقص) *

A Persian version of Kalíla and Damna based on the translation of Ḥusayn Wá'ẓ.

Author: Abu'l Fadl bin Mubárak, the author of Akbarnama, who was killed in A. H. 996.

ابوالفضل بن مبارک *

Begins:— سپاس ازل و ابد خداوندیرا که کران تا کران.........الخ

The work is divided into 16 chapters: for particulars see Rieu, p. 756, and Ethé, col. 420. After f. 285b many folios containing the Chapters. XIII—XVI are missing.

Scribe: Kunwal Kishan. Circa 1800. Rough Ním Shikasta.

No. CLXIV.

Size 7×4½. ff. 55. ll. 18.

قصة الجواهر *

Qiṣṣatu'l-Jawáhir.

A story. The name of the auther is not mentioned in the text, and the title of the book is taken from the concluding line.

" تمت القصه دلکشاي ذوق افزاي قصة الجواهر "

Begins : —

اما راويان اخبار و ناقلان اثار و محدثان داستان کهن و خوشه چينان......الخ

The story runs thus : —

In the time of Shaykh Ṣan'án of Bagdád, Ázar Sháh, the king of Abíẓ, having no issue from his first wife Zulála, a sorceress, married Saman Rukh, a maid of rare beauty, the daughter of an eastern king. Zulála conceiving however a bitter hatred against the new queen, took mischevious steps to destory her happiness, and at last contrived to render Samanrukh senseless by making her drink a magic potion Ázar Sháh was given to understand that Saman Rukh could be restored to her senses only by the help of Shaikh Ṣan'án. After great entreaties the holy Shaykh came to the king and advised him to ask help from Dáná Dil and Rawshan Ḍamír, two desciples of his own. These men offered to cure the queen simply by narrating to her two stories. So each of them related a story to Saman Rukh and the miraculous effect was that she was restored to her senses and there was happiness all around.

The Ms. contains beautiful painted illustrations throughout, and the top at the preface is fairly decorated. Written in a good Nasta'lìq with gold ruled borders. Not dated. Sirca 1700.

LETTERS.

No. CLXV.

Size 5½ × 3. ff. 291 ll. 13.

مکاتبات علامي مشهور به انشاء ابوالفضل *

Makátibát-i-'Allámí, known as Inshá-i-Abu'l Faḍl.

The well known collection of the letters of Akber's great minister Abu'l Faḍl who was assasinated in A. H. 1011, collected and compiled

by 'Abdu's-Ṣamad Afḍal Muḥammad عبدالصمد افضل محمد the nephew (sister's son) of Abu'l Faḍl in A. H 1015.

Compare Rieu, p. 396, Ethé, col. 841, Ind. Off. Lib. Cat, p. 276.

The compiler says in the beginning that shortly after the death of Abu'l Faḍl he began to collect his letters, which he finished in A. H. 1015. The title مکاتبات علامي is the chronogram for the date of its composition. The entire collection is divided into three books called daftars or Qisms of which the last one is wanting in the present copy: they are as follows:—

1. Letters written in the name of Akbar.
2. Letters written by Abu'l Faḍl to Akbar and to the nobles.
3. Miscellaneous letters and selected pieces of prose writing.

A folio or two wanting at the beginning and the Ms. abruptly opens thus:—

بساط معرفت و کمال را پروانۀ جمال جهان آراي خود گردانيد

f. 111b. Book II begins thus:

عرضه داشت کمترين بندهٔ ابوالفضل بتوجه شاهنشاهي عنايت ايزدي

The MS. ends with the sentence: "آغاز دفتر سيوم مکاتبات علامي"

The work has been repeatedly printed in the East. Not dated, apparently the beginning of 18th Century. Written in a fair Nasta'lîq with occasional interlinear glosses and marginal notes in English and Persian in a modern hand.

ASTRONOMY.

No. CLXVI.

Size $7\frac{3}{4}\times 4\frac{1}{2}$. ff. 156. ll. 21.

زيج الغ بيگ *

Zíj-i-Ulug-Beg.

The second or the revised edition of the astronomical and chronological tables of Mirza Ulug Beg.

Author: Sulṭán Ulug Beg bin Sháhrukh bin Timúr Gúrgán سلطان الغ بيگ بن شهرخ بن تيمور گورگان killed by his own son 'Abdu'l Laṭíf in A. H. 853=A. D. 1449.

Begins:—

تبارك الذي جعل في السماء بروجا وجعل فيها سراجا و قمرا منيرا

This edition, better known as زيج جديد سلطاني revised by the Sulṭán himself, was completed in A. H. 816 with the help of Ṣaláḥu'd-Dín Músá, called Qáḍí-Záda-i-Rúmí and Ġiyásu'd-Dîn Jamshídí. The latter died very shortly and his place was taken by 'Aláu'd-Dín Qawshjí who died in A. H. 879. The original edition known as زيج خاقاني was made by the above named Jamshid bin Mas'úd. For full particulars of the work see Rieu p. 456, Ethé col. 927. The work is divided into 4 Maqálas see Ethé, col. 927.

Maqála I. f. 1b 9b
,, II. f. 22a 31a } The third maqála is put before the II.
,, III. f. 10b 22a
,, IV. f. 124 126b

ff. 31b, 32a, 82b, 83a, 127a. Blank. ff. 127a-156a. Tables.

In many place spaces for tables are left blank. Not dated, Sirca 1700. Good Nasta'líq. The work has been repeatedly edited and translated into French, &c. See Ethé.

No. CLXVII.

Size 7 × 3½. ff. 218. ll. 21-23.

THE SAME.

An incomplete copy of the above work containing the first three maqálás only. Begins as above. Fair Naskh. Copious notes on margins. Not dated: Sirca 1700.

ff. 3-7. An Arabic treatise on astronomy by 'Abdu'l Jalíl-al-Ḥárisí, dedicated to 'Ináyatkhán bin Amír Abu'l-Ḥasan, divided into two maqálas and Khátima. Written in small Nasta'líq, dated A. H. 1074.

MEDICINE.

No. CLXVIII.

Size 10 × 7 ff. 412. ll. 17.

قرابادين قادري *

Qarábádín-i-Qádirí.

A book on *compound* medicaments.

Author: Muḥammad Akbar called Muḥammad Arzání bin Mír Ḥájí Muqím محمد اکبر معروف به محمد ارزاني بن مير حاجي مقيم (d. A. H. 1134).

Composed in A. H. 1126.

Begins:— ثنائي که شایان جناب مستطاب حضرت الهي............الخ

In the introduction the author after enumerating his several previous works on medicine says that he began to write this at the request of some venerable personage and entitled it after the name of his spiritual guide, the celebrated Saint Sayyad 'Abdu'l Qádir Jílání.

The book is divided into twenty-three Bábs or chapters, and not in twenty-two as noted on f. 2a, ll. 3 and in each Báb the medical preparations are alphabetically arranged.

At the end the colophon says that the Ms. was copied by Faḍl-i-Masíḥ by the order of his grandfather, who was requested by Dáûd Ṣáḥíb Sháhbáz Armaní on the 12th December A. D. 1811, in Lucknow.

Written in a fair Indian Ta'líq.

GRAMMAR.

No. CLXIX.

Size 6 × ¾. ff. 102. ll. 13.

تشریح الحروف

Tashríḥ-al-Ḥurúf.

A treatise on Persian Grammar containing a full explanation of all the parts of speech and the various forms of conjugation with the meanings of the detached letters and their permutation. *Composed* in A. H. 1173. Author: Mír Ḥusayn Dúst Sambhalí ibn Mír Abú Ṭálib. میر حسین دوست سنبهلي ابن میر ابو طالب

Begins:—

سپاس بیقیاس مصنفي را که نسخهٔ مفردات حروف از تصنیفات قدرت

In the preface the author tells us that after receiving his education from Shaykh Faḍlu'lla in Sháh Jahan A'bad he went to Barelly where he compiled this book at the request of some friends in A. H. 1173, which date is obtained from the following line:—

تشریح نادر است و بیاض نشاط هم the words تشریح نادر = A. H. 1173

Not dated: Sirca 1800. Fair Nasta'líq.

TRANSLATION FROM SANSKRIT.

No. CLXX.

Size 8 × 4. ff. 354. ll. 17.

بهاگوت گیتا *

Bhágwat Gítá.

A Persian translation of Bhágwat Gítá evidently identical with that in Jone's Collection in India Office Library, No. LXXIII, page 57.

This MS. is divided into twelve chapters, and the beginning of volume second of the above catalogue is identical with the beginning of Chapter X of this copy. Two other versions, ascribed to Abu'l Faḍl, are described in Rieu, p. 59. For other versions see Ethé, col. 814.

Begins:—

اول بهاگوت را گفتند که چون ناراین برهما را از کنول نابهه پیدا کردند

The present Ms. contains beautiful painted illustrations, see ff. 25, 144*a*, 167*a* and 196*b*, and an index is added at the beginning.

At the end of most of the chapters the words "compared with the original" are mentioned.

Scribe:—Mansukh Rái.

The colophon says that the MS. was copied by the order of Mumtázu'l Mulk Fakhru'd Dawla لمر (?) Shán Ṣáḥib Bahádur Tahawwur' Jang on the 16th Jamádí-al-Awwal A. H. 1213 at Sháh Jahán A'bád.

Written in a very neat and beautiful Nasta'líq. The chapters are written in red.

TRANSLATIONS FROM ENGLISH.

Size 8 × 6. ll. 17—20.

Persian translations from the Mathematical course of Charles Hutton.

Translator:—'Abdu'r Raḥím Gurakhpúrí, otherwise called 'Abdur Raḥím Dahriyya, who called himself 'Abdú.

عبدالرحیم گورکهپوری For his life and other particulars we may refer to his autobiography mentioned in the next MS. His famous work 'Kárnáma-i Ḥaydarí,' an account of Ḥaydar 'Alí and Típú

Sulṭán has been published in Calcutta in 1848. The author is quite modern and died in Calcutta.

The translations are in five small volumes, of which the first is wanting. Each volume begins with a preface of the Translator.

No. CLXXI.

Vol. II. ff. 93.

Containing the translation of Algebra, including Definitions and Notation, Addition, Division, Fraction, Involution, Evolution, Surds, Arithmetical Proportion and Progression, Infinite Series and their Summation, Equations (up to higher equations), Simple and Compound Interests and Annuities.

Begins:—

این سواد آینده که بر اهم مسایل عملي جبر و مقابله.........الخ

The preface is dated October, 1825.

No. CLXXII.

Vol. III. ff. 86.

Translation from Geometry, including Definitions Axioms, Theorems, Ratio and Proportion, and Application of Algebra to Geometry.

Begins:— پارسي آینده که اولاً از اهم اصطلاحات فن هندسه

Dated June 1825.

No. CLXXIII.

Vol. IV. ff. 151.

Containing translation from Plane Trigonometry.

Begins:—

این پارسي آینده که اولاً بر اصول پلین طریگونا میطري.........الخ

Dated April 1826. ff. 130—151.

Tables containing the Logarithms of the number from 1—1000.

No. CLXXIV.

Vol. V. ff. 87.

Translation from volume II of the above named work containing Physics and Mechanics.

Begins:—

این پارسي آینده حاکي که از بعض علوم عملي بسیار نافع.........الخ

Dated September 1826.

All these copies, without any definite title, are believed to be in the author's own hand-writing.

MIXED CONTENTS.

No. CLXXV.

Size $7\frac{3}{4} \times 5\frac{3}{4}$. ff. 81. ll. 18.

* شگرف بیان *

Shigarf-Bayán.

Author: 'Abdur Raḥîm Gurakh Púrí, otherwise known as 'Abdu'r Raḥím Dahriyya, who called himself 'Abdú.

* عبدالرّحیم گورکهپوري (see above number).

Contents:—

ff1—23b.—History of the genisis and evolution of the human race.

Begins:—

بنال اي بلبل شوریدهٔ دي جگر تفتیده و غم دیدهٔ دي

ff 28b—32a. The autobiography of the author. Containing his birth, education and his travels through Afghanistan with Messrs. Elpheniston and Fraser, and his stay at Calcutta and other places in India.

ff 32a—33b. Gazals and Qaṣídas.

ff 34a—37a. An essay on generosity and honesty f. 38 blank.

f. 39a. A letter addressed to Mr. Lumsden by the author, where he calls himself "'Abdú."

f. 39b. Blank.

ff. 40a—58b. An Arabic treatise on astronomy.

ff. 59*a*—62*b*. Blank.

ff. 62*a*—65*a*. A pamphlet in which the author explains in detail five important reasons for translating, into Arabic and Persian, the standard works on astronomy, geography and mathematics of English and Continental authors.

ff. 65*b*—68*b*. Blank.

ff. 69*a*—70*a*. Reasons for preferring the work of Simpson to that of Naṣíru'd Dín Ṭúsí on the elements of Euclid. (Arabic.)

ff 70*b*—72*b*. Blank.

ff73*a*—81*a*. Some observations on the Pythagorian and Copernican systems of astronomy (Arabic).

No. CLXXVI.

Size 7 × 3¼. ff 222. ll. 15.

(I.) ff. 1*a*—137*a*.—

همای همایون *

(Humái-Humáyún).

The well known Masnawî poem on the love adventures of Humái, a prince of Kháwar and Humáyún, a daughter of the Emperor of China, composed in A. H. 732.

Author:—Kamálu'd-Dîn Abu'l 'Aṭá Muḥammad bin 'Alì poetically known as Khájá Kirmánî. (d. 753 A. H.)

کمال الدین ابوالعطا محمد بن علي معروف به خواجه کرماني

Vide Sprenger, p. 472. Rieu and Ethé (under the heading of poetry). Begins:

بنام خداوند بالا و پست که از هستیش هست شد هرچه هست

The author gives the date of its composition in the following line of the versified chronogram (see. f. 136*b*. L. 3.)

کنم بذل بر هرکه دارد هوس که تاریخ این نامه بذل است و بس

The word بذل = 732 (A. H.)

f. 8 should be followed by f. 12 (the intermediate folios are the leaves of the ملفوظات امیر تیمور mentioned below).

The MS. is dated thus:—

در اتمام این نامهٔ گنج بود زهجری هزار و صد و پنج بود

i.e. 1105, A.H.

Scribe: 'Alí Beg, son of ganí Beg, fair Nasta'líq.
(2) ff 139b-149b.

رساله از گفتار سلطان میر علي *

A poetical manual on caligraphy, by Sultán 'Ali-al-Mashhadí سلطان علي المشهدي (d. A. H. 920).

The author after highly praising the caligraphy of 'Alí bin Abú Tálib, lays down certain rules for the same. He further says in the conclusion that he composed this small treatise at the age of eighty. The date of demise of this celebrated caligraphher given by Rieu is A. H. 919, but in the following concluding line we find that he was alive till A. H. 920 :—

سال اتمام نظم این نامه نهصد و بست زد رقم خامه

(3) ff 151-222.

ملفوظات امیر تیمور *

The memoirs of Tímúr translated from a Turkish original by Abu Tálib-al Husaynî ابوطالب الحسيني and dedicated to Sháh Jahán.

Begins:— حمد بليغ سبحاني را كه بمقتضاي آية كريمه.........الخ

In the preface the author tells us that in the Library of Ja'far King of Yaman, he had found a Turkish book in which Amír Tímúr had recorded an account of his life from his seventh to seventy-seventh year, and that he translated it into Persian for the guidance of Kings.

The work has been translated into English by Major Charles Stewart.

ff. 9-11 should be placed after ff. 222.

Not dated. Apparently the latter part of the seventeenth century. Written in a neat Nasta'liq.

No. CLXXVII.

Size 7×3½ ff. 157. ll. 11-16.

1. ff. 1b-73.

A Persian translation of Lubábul Akhbár, a collection of Hadís, containing some 400 traditions of the Prophet. The work is divided into forty chapters, each containing ten traditions.

Translator :—Muhammad Mahmúd. محمد محمود

Begins:— حمد بيحد و مدح بيعد مرشدای را.........الخ

The title of the book is not mentioned anywhere, but on the top of the preface it is called "تنبيه الغافلين"

Scribe: 'Umar Khán, dated Shawwál A. H. 1147. Written in different hands.

2. ff. 73-79.

چهل حديث *

A Persian translation of the forty traditions of the Prophet also known as اربعين see Pertsch. Ber. Cat.

Begins:— قال النبي صلى الله عليه وسلم من قراء وحفظ.........الخ

3. ff. 80*a*—127*b*.

تنبيه الغافلين *

A Persian translation of a selection of Hadis and texts of the Qur'án by Baháu'd-Dín Ibráhîm Sirhindî بهاءالدين بن ابراهيم سرهندي divided into 9 chapters.

Begins:— الحمد لله الذي امرنا بالعلم.........الخ

Not dated. Beginning of 18th century. This and the above MS.S are written in one and the same rough hand.

4. ff. 128-149.

رشد المجالس *

A small theological tract of the Hanafite School by Músi ibn Muhammad Súrwán Afgání موسى ابن محمد سوروان افغاني

Begins:— الحمد لوليه والصلوة على نبيه.........الخ

Not dated, Sirca 1800. Rough ta'liq.

5. ff 149*a*-15`*b*.

فالنامه *

It is an incomplete treatise called Fálnáma (or interpretation of dreams) Written in a worse and careless hand.

No. CLXXVIII.

Size 6½ × 3¼. ff 153. ll. 12-15.

1. ff. 1-66*b*.

جامع الروايات *

A Persian translation of some important points of فقه (Muhammadan law) relating particularly to the laws of marriage and divorce, liberation of slaves, and transaction, with the opinions of the four

Imams on every point by Muḥammad bin Lala Beg bin Imám Qulí Jaláir محمد بن لاله بیگ بن امام قلي جلاير dedicated to Aurangzeb.

Begins:—الحمدلله الملک العلام و العاقبة للمتقين العظام

Some folios missing at the end.

ff. 67 and 68*a*. Blank.

Not dated, Sirca 1800. Fair Nasta'líq.

2. f. 68*b*-76*b*. (Arabic.)

3. ff. 76*a*.-97*b*. رباعيات عمر خيام *

An incomplete portion of the well known quartains of 'Umar Khayyám not in alphabetical order.

Abu'l Fatḥ 'Umar ibn Ibráhîm-al-Khayyámí,

ابوالفتح عمر ابن ابراهيم الخيامي

the famous mathematician and astronomer (d. A. H. 517) See Rieu, p. 546.

Begins:—

يارب من اگر گناه بيحد کردم بر جان و جواني و تن خود کردم

The MS. is defective at the end, and it breaks off with the following lines:—

از باده ناب لعل شد گوهر ما آمد بفغــان ز دست ما ساغر ما

ازبس که همی‌خوريم می برسرمی مادر سرمی شديم و می در سر ما

Not dated: 1800. Rough Ntsla'líq.

4. ff. 98*a*-106*b*

A small treatise bearing commentary on the word مفضض that is 'the making of silver' and its use.

The author, who does not mention his name, explains fully the different meanings of the word by referring to several dictionaries, and gives the opinions of Imám Abú Ḥanîfa and his two pupils, Muḥammad and Abú Yúsuf and other authorities about using the same.

Begins:—

بدانکه غرض اصلي و مقصود کلي از تحرير اين رساله آنست

ff. 106*b*-107*b*. Blank. Not dated, Sirca 1800. Rough ta'líq.

5. ff. 107b-111b.

A treatise, without title and the name of the author, containing advices on the principles of Ṣufism illustrated from the quotations of verses from Mawláná Rúmí.

Not dated, Sirca 1800. Fair Nasta'líq.

6. ff 112*a*-127*b*.

A fragment of Mawláná Rámí's Masnawí from the beginning to تمثیل در بیان آنکه خود را بشناسد

Not dated. Recent. Nasta'líq hand.

7. ff 128*a*-141*a*. Varieties of Arabic and Persian verses of no importance in different hands.

8. ff 141*b*-153*b*.

A poem in Hindí language from a Panjábí poet whose poetical name, he says, is Arshad ارشد composed in A. H. 1170.

Begins:—

یا سب سین یاد همسایونکي اندر ذي سلم

اشک کو خون سجـن ملایا تا هوا جاري بهم

Dated A. H. 1172. Fair Naskh.

No. CLXXIX.

Size 5¾ × 3. ff 110. ll. 13.

1. ff 1-19.

An anonymous Persian treatise containing good advices to kings, rájas and chiefs, dedicated to Maháraja Bahádur Ráj Ballam, the author's benevolent master.

The author who calls himself Zaynu'd-Dín poetically named Rasáí says in the preface that he belongs to the Imamí sect.

Begins:—

زهي حكمت واتو ؟ جهان آفرين رخهي قدرت خالق آسمان و زمين

f. 20*a*. Blank. Not dated: 1800. Fair Nasta'líq.

2. ff 20*b*-110*b*.

A Persian grammar entitled " جامع الفوايد " containing infinitives with their Urdú meanings. Alphabetically arranged.

Begins:—

بعد از شكر و سپاس فاعل حقيقي كه صورت انسانرا از قلم تقدير بر صفحهٔ ظهور كشيده *

The author, who gives his name as Sa'ádatu'lláh, says in the preface that he composed this grammar for his son Gulám Shams. The meanings of detached alphabets are explained, illustrated by quotations from known poets.

Dated A. H. 1216. Neat Nasta'líq.

No. CLXXX.

Size 8 × 3½. ff 298. ll. 19.

1. ff 1*b*-55*b*.

An account of the ancient and modern sages and philisophers and their sayings collected by Sayyad Ṣadr سيد صدر see Pertsch. Berl. Cat. No. 71 and Rieu, p. 834 No. XIX.

Begins:—

سپاس و ستایش حکیمي را که اول بي اول اوهت قاصر از دریافت

ff 1-37. Contain an account of the ancient philosophers, and ff 37-55 that of the modern philosophers.

The name of the author or the title of the book is not mentioned in this or in any of the two following adjoined works which are compiled by the same author.

2. ff 56*b*-232*a*.

A work on theology and Muḥammadan Law illustrated by the sayings of the Prophet and his associates.

Begins:—

ابتداي کلام بنام خداوندي سزاست که ابتداي هر چیزي از دست

On f. 57*a* the author says that the above previous work is a selection from تاریخ حکما or the history of the philosophers. After this he begins the مقدمه with تعریف علم and مبحث جهل ff 232*b* and 233*a* blank.

3. ff 234-298.

A treatise on ethics containing good advices to kings illustrated by short anecdotes.

Begins:—

الحمدلله رب العالمین کماهو اهله و صلوة على النبي و آله کماهو حقه

Some folios are missing at the end.

Not dated. Apparently the latter part of the seventeenth century. Written in a fair Nasta'liq hand.

No. CLXXXI.

Size 7 × 4. ff 75. ll. 12.

Contents:—

1. ff 1-19*a*.

الرسالة الکبری *

A larger treatise on logic entitled Risála-i-Kubrá by Sayyad Sharíf Jurjání صدر سید شریف جرجاني (d. A. H. 816).

Other copies are also mentioned by Rieu and Ethé.

Begins:—

بدانکه آدمي را قوتيست درّاکه منقش ميگردد درو صور اشيا چنانکه درآئينه

ff 19*b*, 20, 21 and 22*a*. Blank.

الرسالة الصغرا *

2. ff 22*b*-26*b*.

A smaller treatise on logic by the same author.

Begins:—

بدانکه هرچه در دهن درايد اگر خالي از حکم باشد آنرا تصور خوانند.....الخ

ff 27 and 28. The contents of these folios are mere repetition of those of ff 1*a*-3*a* up to line 9.

ff 29 and 30 repetition of some readings of the next following work, "Hidáyátu'ṣ-ṣarf."

ff 32*b*-34*a*. Blank.

3. ff 34*b*-75.

هدايت الصرف *

A Persian treatise on Arabic grammar containing definitions and inflexions.

The name of the author is not mentioned anywhere, but it is said in the beginning that he composed it for his son, Shaykh 'Abdul Faraḥ 'Abdu'l A'lá.

Begins:— الحمد لله رب العالمين والصلوة والسلام على خير خلقه

f. 63*b* should be followed by f 65*a*.
f. 70*b* " " " 64*a*.
f. 64*b* " " " 71*a*.

All these are written in the same Nasta'lîq hand.

Not dated: Sirca 1700.

No. CLXXXII.

Size 6 × 2¼. ff. 310. ll. 13.

معدن الجواهر *

Ma'danu'l-Jawáhir.

A collection of tables composed in A. H. 1025, for Jahángír by Mulla Ṭarzí ملا طرزي who died in A. H. 1025.

Begins :— جہان جہان نیایش جہاندارپرا سزد........الخ

The work is divided into 17 chapters, for full account *vide* Ethé col. 432, see also Rieu, 1038.

ff. 188*b*-310*a*.

اقبالنامۂ ذوالفقارخانی *

A short account of Nawáb Ḍu'lfiqár Khan's expedition against Ma'ṣum Khan composed in A. H. 1068, during the reign of Aurangzeb at the request of Mirza Muḥammad Ṭáhir.

Begins :— حمد بیحد و ثنای بیعد پروردگاریرا سزاست

Scribe: Muḥammad Zamán (?), dated A. H. 1069. Rough Nasta'líq.

B. S. Press—762J—507—14-2-1906—N. C. R. & others.